

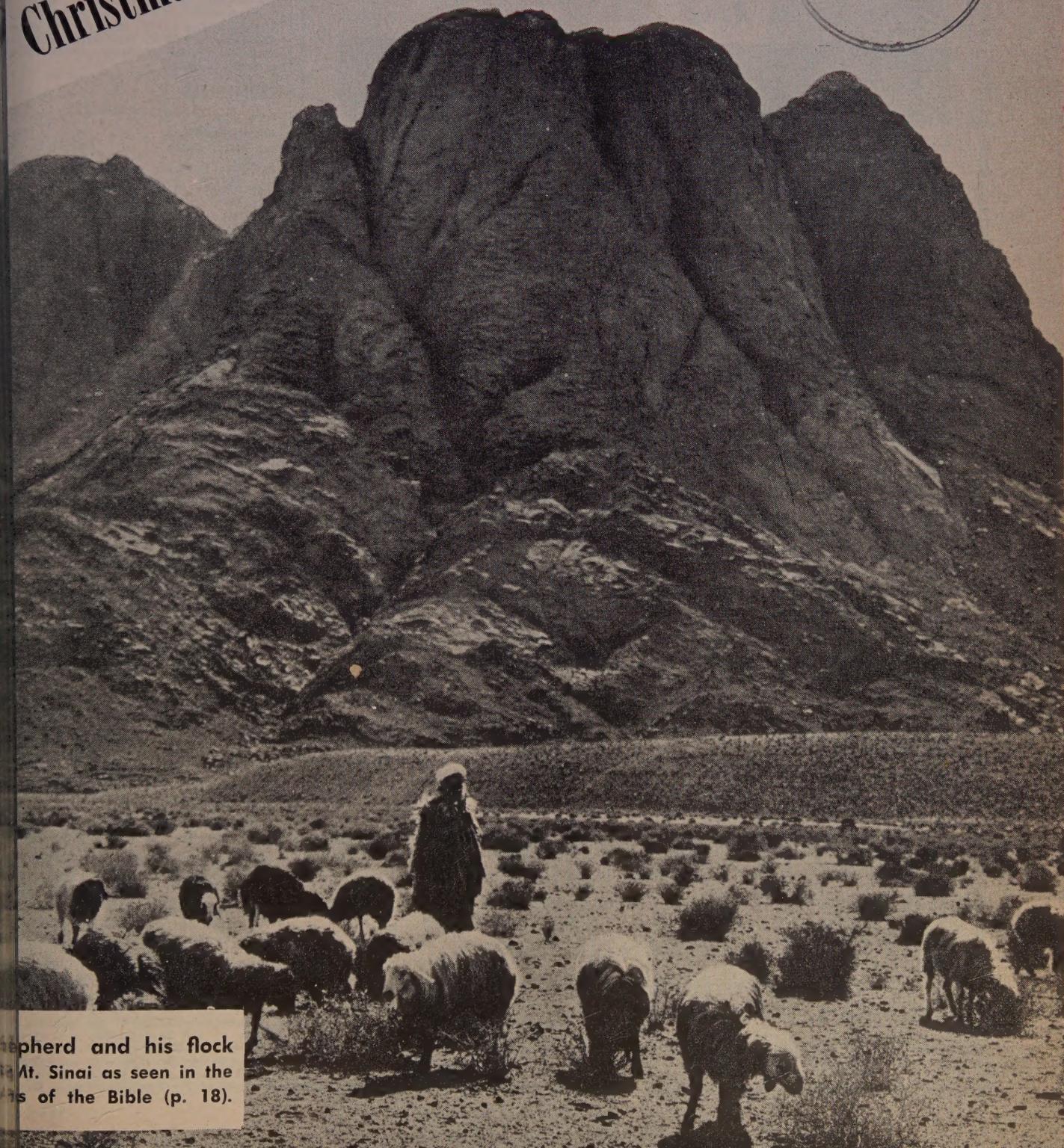
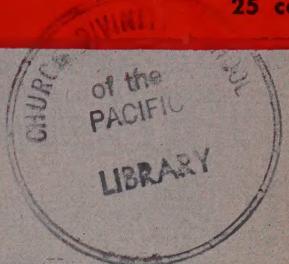
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## CHURCH

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## Things To Come

### November

25. Sunday before Advent
28. Annual Assembly, Division of Foreign Missions, NCC, Buck Hill Falls, Pa., to 30th.
30. St. Andrew

### December

2. First Sunday in Advent
4. General Board Meeting, NCC, Los Angeles, Calif., to 6th.
9. Second Sunday in Advent
10. Joint Assembly, Division of Christian Work, Division of Home Missions, Indianapolis, Ind., to 12th.
11. National Council Meeting, Seabury Greenwich, Conn., to 13th.
16. Third Sunday in Advent
19. Ember Day
21. St. Thomas
- Ember Day
22. Ember Day
23. Fourth Sunday in Advent
25. Christmas Day
26. St. Stephen

NEWS. Over 100 correspondents, one in each district, and a number in foreign countries. The Living Church's chief source of news. In general, news may be sent directly to the office of The Living Church, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be published and publication is at the discretion of the editor. DEADLINE for each issue is Wednesday, before date of issue. Emergency deadline (for late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by address labels and return postage.

PICTURES. Readers are encouraged to submit dramatic snapshots and other photographs, in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, not necessarily of religious subjects. Pictures of Episcopal churches are not usually accepted. Pictures are most valuable when they arrive to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender, stamped, addressed envelope.

THE LIVING CHURCH is a subscriber to the News Service and Ecumenical Press Service, member of the Associated Church Press.

## Detroiters, Hymns, and the Morning Paper

A few churches are laymen more active than at St. Timothy's Church, out.

It is my belief," says the rector, the Rev. Franz A. Allerman, "that as the I should do those things which only the priest can do and that as I do e things, leaving everything else up to the laymen, the position of the hood is not diminished but actually the opposite."

*a result, the rector makes a practice of turning over everything possible e laymen. At Morning Prayer, a priest pronounces the absolution, preaches, gives the blessing. Laymen do nearly everything else. Similarly, where ble, the Epistle is read by a layman at the Holy Communion.*

stead of a junior or associate vestry, St. Timothy's has nine commissions p to advise the vestry about problems in different fields. Each of these missions is headed up by a vestryman who acts as chairman. The fields ed: worship, education, music, personnel, promotion and public relations, city, physical plant and grounds, gifts and memorials, finance. The mem of these commissions are expected to become somewhat expert in their cular fields. Recommendations are not to be made on the basis of whim ap judgment, but on the basis of thorough study. Each commission has a old assignment: (1) to study (its particular field); (2) to evaluate (what ing done here, there, and elsewhere); (3) to plan (in detail); and (4) to mend (the recommendations go to the vestry or to the rector, depending ho is responsible for the particular decision to be made.)

ur commissions work the year round," the rector explains, "and we find when laymen have put in a number of hours' study in a particular field, come up with recommendations which should warm the hearts of all . . . Probably the only thing unusual about our parish is the principle llow of turning everything over to the laymen except those things which a priest can do."

nd from all reports this marshalling of manpower is paying dividends in a life of rare vitality.

## s by Laymen:

an observance of Laymen's Sunday a few weeks ago, I was interested to that all hymns at the 11 o'clock service were written by laymen. The in noted, for example, that "O Worship the King," was written by the me governor of Bombay and "Lead Us, Heavenly Father, Lead Us" by a n who was an architect and surveyor.

l speaking of hymns, clergy and laymen alike should welcome Dr. Louis F. n's classic, *Hymnody of the Christian Church*, just republished this fall e John Knox Press (\$4.50). It is a superb one-volume treatment of and where they fit in.

stressing the teaching value of hymns, Benson quotes Dr. Archibald under: "It is a fact that unlettered Christians retain in their minds more gospel in the words of the spiritual songs which they are accustomed to han in any other form, and children can perhaps be taught the truths gion in this way, more effectually than in any other. . . ."

last is certainly true for the Church school, but isn't it equally true for nily at home as well?

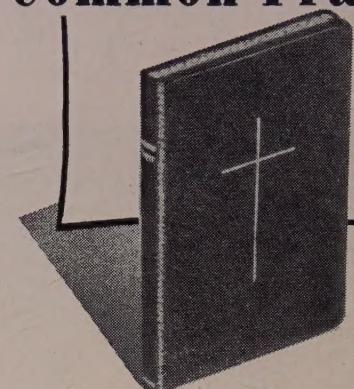
## Morning Paper

in the news of ruthless massacres and the tragic events around Suez, giving takes on a particularly sober note this year. Bishop Spencer, Bishop of West Missouri, has long maintained that the morning paper, with real concern for all those who are "any ways afflicted or distressed, odd, body, or estate," can be a fine "jumping off point" for one's prayers. the face of black headlines this Thanksgiving, I suppose we wish not only urn thanks but once again to ask the familiar question "What wouldst have us to do?"

odore Parker Ferris suggests that our Lord's answer today is: "Do this in brance of Me. Do in your own imperfect and inadequate way the thing did. Let the glory shine through the breakage, that men may be able to the pieces of their lives and live better lives because of you."

*The gift in keeping with the season is an*

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# Recent Books on Church Music

## A Survey

By the Rev. Robert L. Jacoby

*Instructor in Church Music and Liturgics  
Nashotah House, Nashotah, Wis.*



FR. JACOBY points to detail in organ recently installed at Nashotah House under his supervision.

T

he year 1713 saw the death of Boston of Thomas Brattle, a known citizen. In his will he left Brattle Street Church the pipe organ he had imported from England years earlier for use in his own home. That the authorities of that Church chose to reject the bequest was not at all surprising — their attitude may have reflected the status of Church music in Puritan New England in the early 18th century.

This was the era of the metrical psalm. Practically all singing was limited to this one form, and a dismal form it was, too. (A recording of this music is noted in the list of books appended to this article.) These limitations thus imposed on Church music lasted for many generations, even today linger on in certain congregations. The Church of England fared little better; one has only to study the controversy of metrical psalms vs. hymns at the time of the formation of the first American Book of Common Prayer (pub. 1790) to discover the prejudices in our Church. True, the organ was accepted as an accompanimental instrument but until the middle of the 19th century the average parish church had precious little music of any artistic merit or variety.

The publication of *The Use of Church Music in Christian Education* by Dr. Edwin S. Morsch demonstrates the remarkable advance made in Church music in the Protestant world since the turn of the century. If some of the puritanical vines of colonial America could be plucked, one could peruse the table of contents of this volume, with such headings as,

# All things considered, the world of ecclesiastical music is more than holding its own in the realm of the printed word

ences with Instruments and Creative Music," "A List of Phonograph records for a Church," "Rhythmic Experiences," their comments would doubt have been extremely bitter, their thunderings reverberating length of the Eastern seaboard. This book is not an isolated publication, but merely reflects the status music has achieved both in religious education and in public worship. Its usefulness to Anglicans, whose chief centers in the liturgical norms of the Book of Common Prayer, would be rather limited. Nevertheless, there are valuable suggestions contained within its pages for daily vacation Bible schools, weekday Church schools, summer camps, and the like; the section on choirs and choir singing would be a useful guide to choir director or organist.

## The Place of the Organ

Before leaving this excursion into the past, the writer cannot but comment on the place of the organ today in Churches of the most puritanical background. Such magazines as *Diapason* or *The American Organist* contain specifications for an amazing number of organs for these churches. The trend today seems to be "ring out the old, ring in the new," they require the very latest in organ building, and an instrument as large as the purse will permit. A far cry from the days of the Brattle Street organ!

The continued interest in the hymns of the Church, together with their widening and broadening, is evidenced by the publication of three books in the past few years. *The Hymnody of the Christian Church*, by Louis F. Benson is a reprint from the 1927 edition. It has been a standard reference work in the field, albeit from a Protestant point of view. The chapter on "The Text of Hymns" demonstrates clearly the care taken by compilers of hymns in the selection of suitable hymns from among the many available

editions, altered versions, centos, and the like.

*Christian Hymns* by Kenneth L. Parry [L. C., October 21st] parallels in a way the third book *Hymns and the Faith* by Erik Routley. We are greatly indebted to Seabury Press for this publication, for it is a most valuable and stimulating work, useful alike to the clergy, to organists, and to laymen. Its author, an English Congregationalist minister, has selected 51 familiar hymns, appending an extensive commentary to each. All but three are contained in *The Hymnal 1940*. The author of this article has never considered "Rock of Ages" or "Nearer my God to Thee" as particularly favorite hymns — rather the contrary; but after reading the remarks of Mr. Routley he has an entirely different view. Both hymns suddenly came to life, revealing hidden depths of meaning and imagery never suspected; the banal and dreary acquired an aura of nostalgic beauty and loveliness, almost beyond belief. This same revelation manifests itself over and over again throughout the entire volume. This is genuine inspirational reading.



Those interested in the Anglican Chant will be glad to learn of a book recently published in England, *The Anglican Chant Book*. This is a fine collection of chants from various sources "that are considered by expert opinion to be worthy compositions in themselves" (from the Preface). There are some 390 chants assigned to the Psalms and Canticles of the Book of Common Prayer. Here is the cream of the compositions of the English Church for this style of chanting. The only drawback is the failure to include the text, necessitating the use of

two books; doubtless, economic causes were to blame. It still remains a most useful and welcome addition to this type of musical literature, if only for reference purposes.

One small book, not as recent as other books mentioned here, recommends itself, for it is of exceptional value to the clergyman and church musician alike. This is in the form of a report of a commission of the Archbishop of Canterbury and York, and is entitled *Music in the Church*. Although inspired by a similar report of 1922, this is an entirely new work. Conditions had changed to such a degree that a simple revision of the old opus was not adequate for the present situation. In the small compass of 89 pages, the editors have succeeded in presenting detailed information and suggestions for a wide variety of subjects in the field: Church Music, suitable and unsuitable; Psalms; Hymns; Liturgical Services; Processions; Organs and Organ Music; Voluntary Choirs; Teaching of Ordination Candidates; Music for the Young. Indeed, it covers almost everything, and in a most helpful and salutary fashion. Would that there were such a publication geared to the American scene!

## Going in Circles

In an entirely different ecclesiastical climate, there has been published in England a small book, *Twenty-Four Psalms and a Canticle*, by Joseph Gelineau. This bears the imprimatur of the Roman Catholic hierarchy of England. What is noteworthy is the basic idea which lies behind its production. It is simply this: in France and Germany, and later in England, through the spread of the Liturgical movement, a need was felt for singing psalms and canticles in the vernacular, that the people might take their rightful place in the Offices of the Church. In order to accomplish this, it was suggested that the Psalms be translated afresh from the original Hebrew, retaining their original meter

and poetic line. To this would be added a kind of chant-like melody, based on folksong airs and tunes. The result is something rather different from plainsong, yet easily sung, practically at sight. Perhaps this is the beginning of an entirely new approach to corporate worship in the Latin rite. Apart from the antiphons, which are a little more elaborate, the psalms sound something like Anglican chants. They are sung in unison with organ accompaniment. Things do move in circles!

The last book is by far the most important. For some 50 years, *The Oxford History of Music* has been a standard reference work. Now *The New Oxford History of Music* in 11 volumes is in process of being published. The first volume to appear is Volume II, "Early Medieval Music up to 1300," edited by Dom Anselm Hughes of Nashdom. This promises to be a truly monumental work, representing the last word in contemporary musical knowledge and research. While the completed work will contain much material in the secular field, at least three volumes will be of vital importance for the proper understanding of ecclesiastical music. The present volume is one of these.

In closing, may I point out one last book, *The Interpretation of Music*, by Thurston Dart. Many of its pages deal with secular music, but it has much to say about the music of the Church, and the vexed problem of how such music sounded in the age when it was written. The author makes a valiant attempt to turn back the pages of time, and succeeds admirably. The reader will gain a fresh glimpse of both vocal and instrumental music of the past centuries, in the Church and in the secular world. The small size of the book in no way reflects its true worth, for therein is contained much information not readily available elsewhere.

All things considered, the world of ecclesiastical music is more than holding its own in the realm of the printed word. I have mentioned only a small percentage of the material available today. The impression gained is that there is a fresh vision of the necessary place of music in the worship of Almighty God, and only the very best will suffice. To that end Christians everywhere are striving to improve both the kind of music offered as well as the manner in which it is played or sung.

## Books Mentioned in Church Music Article

**THE USE OF MUSIC IN CHRISTIAN EDUCATION.** By Vivian Sharp Morsch. Westminster Press. Pp. 171. \$3.

**THE HYMNODY OF THE CHRISTIAN CHURCH.** By Louis F. Benson. John Knox Press (1956 edition — first published 1927). Pp. xi, 310. \$4.50.

**CHRISTIAN HYMNS.** By Kenneth L. Parry. Macmillan. Pp. 124. \$2.

**HYMNS AND THE FAITH.** By Erik Routley. Seabury Press. Pp. xii, 311. \$5.75.

**THE ANGLICAN CHANT BOOK.** London: Novello & Co., 1955. Pp. 69. 9/- (about \$2.25\*).

**MUSIC IN THE CHURCH.** Issued by Commission of the Archbishops. London:

\*American bookdealers' rates for English currency vary, the amounts here given being based upon approximately 25 cents to the shilling.

Church Information Board, 1951. Pp. x, 89. 5/- (about \$1.25\*).

**TWENTY-FOUR PSALMS AND A CANCICLE.** By Joseph Gelineau. London: Grail Press, 1955. 3/6 (about 85 cents\*).

**THE NEW OXFORD HISTORY OF MUSIC** Vol. II: Early Medieval Music up to 1300. Ed. by Dom Anselm Hughes. Oxford University Press, 1954. Pp. xviii, 434. \$8.75.

**THE INTERPRETATION OF MUSIC.** By Thurston Dart. Hutchinson's Universal Library, 1954. Pp. ix, 192. \$2.40.

## Recording Referred To

**EARLY AMERICAN PSALMODY.** The Bay Psalm Book 1640. Margaret Doda Singers. New Records 10" NLRP-2007 \$4.85.

# Books on the CSI

*A Survey by*

the Rev. Edward R. Hardy

Professor of Church History  
Berkeley Divinity School, New Haven, Conn.

In preparation for the study of the Church of South India which General Convention has urged us to undertake many will wish a brief survey of the position of Christianity in the present-day Indian scene. An admirable work for this purpose is Bishop Neill's *Under Three Flags*, which is brief, easy to read, and gives a sound and balanced picture of the present situation in India, Pakistan, and Ceylon, with sufficient reference to the Christian past of the area (and 10 good pages on the CSI).

For the CSI itself a sketch of past

history, quotations from important documents, and some impressions of present conditions are given in a study guide prepared under the auspices of General Convention's Joint Commission on Ecclesiastical Relations, *Empty Shoes* (with a map which is always useful). A helpful outline of the whole history of Indian Christianity and a critique of the CSI from an Anglican point of view are to be found in *Christianity in India*, published in 1954.

Students of the CSI must consider that body from at least two rela-

of view — as a missionary enterprise in India and as an effort, so supporters would say, to exhibit wholeness of Christianity more than any of the bodies which used to constitute it had formerly done. Both aspects are illustrated in the works of J. E. Lesslie Newbigin, (former Presbyterian) Bishop of Madurai-Ramnad, perhaps the most ardent exponent of the CSI point of view. In *That All May Be One: A South India Diary* he gives a vivid picture of the day-to-day apostolic work of a South Indian bishop which not but fill us with admiration for the practical exemplification of the Catholic vocation of the episcopate. One will find the theological basis founded in Bishop Newbigin's *The Seehold of God* less satisfactory; it is approximately, that the Church should give equal place to three different foundations of its common life — Protestant emphasis on the Word of the Gospel, the Catholic emphasis on the visible unity of the Body of Christ, and the Pentecostal experience as the outpouring of the Spirit. (The Anglican reader must, of course, remember that in these lectures the author was, in his treatment of episcopacy, commanding the long-rejected return to a Presbyterian audience rather than discussing it with an Episcopalian one.)

#### Statements of Principle

The official position of the Church of South India is, of course, to be found in its synodical documents, of which the most important is *The Constitution of the Church of South India*, published at Madras and unfortunately not easily available in this country. This contains statements of principle as well as the constitution of the CSI, and must therefore be referred to for any precise discussion. For instance, the sense in which the CSI accepts the Creeds, appeals to the scriptures, administers the Sacraments, and maintains the threefold ministry.

Such interest and admiration has been roused by the services which have been authorized by the CSI (and published for it by the Oxford University Press), *The Lord's Prayer or the Holy Eucharist*, *An Order for Holy Baptism*, and *Order of Service for the Reception of Baptized Persons into the full Membership of the Church commonly called Confirmation*. (The eucharistic rite may also be found in *Empty Shoes*.)

All of these show an appreciation of liturgical treasures, Catholic and Protestant, and certainly seem adequate to secure the valid administration of the respective rites, granted that the proper minister officiates — which would not always be the case from the historic Catholic standpoint, since the CSI includes clergy of non-episcopal ordination among its presbyters, and allows Confirmation by the presbyter "in places where this has been the custom."

Though these liturgical forms are all optional, they are being widely used, especially where the Prayer



Book was not in use previously, and they certainly represent the mind of the CSI as to what is proper. The Ordinal in use is under revision and has not yet been similarly printed; it will doubtless continue close enough to the Anglican form to enable one to say that if the English Prayer Book form is adequate for the continuance of the three sacred Orders, so is the South Indian (I may venture to refer to my article in *THE LIVING CHURCH* for October 5, 1947, "The New Ordinations in South India").

Lasting for nearly 30 years, the South Indian negotiations became an object of historical research even while they were going on. A detailed and authoritative study has now been produced by the Professor of Missions at Uppsala, Bengt Sundkler — *Church of South India, The Movement Towards Union 1900-1947*. Though sympathetic with all involved (supporters, Anglican opponents, and Protestant opponents, too), this is perhaps somewhat formal; it should be supplemented by the more intimate account of Bishop Neill, who as missionary and Bishop of Tinnevelly, was involved in the negotiations almost to the last stage in *Towards a United Church 1913-1947*, by J. J. Willis and others. And since 1947 the CSI has already had its own history, of which the first chapter has been written by Marcus Ward in *The Pilgrim Church*.

#### Three Questions

From accounts of the CSI we turn to Anglican reactions to it — in reading which one must always distinguish

the three related but distinct questions: Was the right action taken for the Christians of South India? Is the CSI a true province of the Catholic Church? And, what degree of intercommunion or fellowship may the Anglican Communion enjoy with the ex-Anglicans and others who comprise its membership?

*Towards a United Church*, just referred to, contains Anglo-Catholic and Congregationalist views, by G. W. Broomfield and R. K. Orchard, which reflect the grounds of hesitation felt on both sides. The nearest approach to an official Pan-Anglican view is that to be found in *The Lambeth Conference 1948*, both in the Resolutions of the Bishops and in the Report of the Committee on the Unity of the Church. The literature which may generally be described as pro or con-CI is extensive, in books, brochures, articles, letters to the Church press. Typical items, both published in 1948, are Bishop Newbigin's defence in *The Reunion of the Church* and Dr. Haselmayer's critique, *The Church of South India and the Anglican Communion*.

It seems on the whole that what can be said on either side has been said, while the CSI evidently intends to remain for the foreseeable future in its present position, both Evangelical and Catholic in Faith, and in Order in touch with both the episcopal and



the non-episcopal parts of Christendom. The important reply of CSI bishops to Lutheran negotiators, published in *THE LIVING CHURCH* for October 14th should be read in this connection.

#### Baptized and Ordained

Anglican relations, however, have taken a new turn with the resolutions adopted by the English Convocations in 1955, under which, in effect, the Church of England recognizes the personnel of the CSI as baptized and ordained, as the case may be, while establishing no formal intercommunion with the CSI as such (full resolutions are given in *Empty Shoes*, pp. 52-54).

Full study of these decisions would require a pamphlet library in which the following would be the chief items: (1) *The Church of South India being the United Report of*

the two Joint Committees of the Convocations, proposing the Resolutions; (2) *The Convocation of Canterbury and the Church of South India and The Convocation of York and the Church of South India*, from "The Chronicle of Convocation" and "The Journal of Convocation," respectively (I have found the York debates the most illuminating collection of current English opinions); (3) explanatory speeches made at the fall sessions of the Convocation of Canterbury by the Archbishop of Canterbury and the Bishop of Chichester. (I believe that these five items may be obtained from the Church Union, 6 Hyde Park Gate, London, S.W. 7, by asking for the documents recommended in *The Church Observer* for January 1956.) To these may be added a valuable pamphlet by E. L. Mascall, *The Convocations and South India*.

To our prayers and work for the unity of God's people and the spread of the faith we should certainly add an informed interest in such significant developments as those dealt with in the literature here reviewed. Those who wish to keep up with further developments would do well to subscribe to the CSI's English-language monthly, *The South India Churchman* (\$1 from International Missionary Council, 156 Fifth Ave., New York 10), full of news that is fascinating, inspiring, sometimes a bit puzzling, and may balance it by the documents and comments in *Faith and Unity*, the Journal of the Church Union Committee for the Defence of Church Principles (sent quarterly to contributors of 4/- or more, C.D.C.P., 6 Hyde Park Gate, London, S.W. 7).

## Books Mentioned in This Article\*

**EMPTY SHOES.** A Study of the Church of South India. National Council, Protestant Episcopal Church, 281 Fourth Ave., New York 10, N. Y. Pp. 153. \$1.

**UNDER THREE FLAGS.** By Stephen C. Neill. Friendship Press, 1954. Pp. vi, 185. \$2; paper, \$1.25.

*Continued on page 31*

\*Many of the books here listed are not exactly recent publications; some may be out of print and the price of others may have changed. The editor has tried to secure as accurate information as possible concerning them, but in some instances it has been impossible to obtain complete information.

Any of these books, so far as they are available at all, may be ordered through Seabury Press, Havemeyer Place, Greenwich, Conn., or through Morehouse-Gorham Co., 14 E. 41st St., New York 17, N. Y.

# Opportunity In Latin America

**L**atin American countries offer a challenge and opportunity to the Episcopal Church as fields for evangelistic work. This Church has no desire to win converts from Roman Catholicism, nor has it any plan to do so. Its mission throughout Latin America, as elsewhere around the world, is to the unchurched, and there are countless thousands, indeed millions, of such people in Latin America today.

Responsible authorities of the Roman Church have stated publicly that, when all the people of Latin America have been counted, there are not less than 20 million souls who are completely unchurched. They do not include in this figure a good many million more who have but a nominal allegiance to the Roman Church and who, for all practical purposes, must be counted as unchurched.

The Roman Church has had a free hand in Latin America for more than four and a half centuries. Today, Protestant bodies are active in the area and are having marked success in their work. The Episcopal Church, with a heritage which is both Catholic and Reformed, is in a position to make a strong appeal to people who value Catholic form and tradition, but who are eager to find a church which is democratic in its thought and government, and which holds and teaches and practices democratic ideals and principles.

There is no valid reason why the Episcopal Church should hesitate to extend its work in Latin America. There is every reason why it ought to strengthen its work there. It is a part of the worldwide mission of the Christian Church. If the Anglican Communion is to be represented there in strength, then the Episcopal Church must supply the leadership and sup-

port the program for many years to come.

While ecclesiastical jurisdiction over several countries in South and Central America is held by Church of England bishops, little active work is being done. In most of them, the Church supplies a ministry to English communities in the larger cities, but has very little work, if any, among the people of the country. Geography, economics, politics, history seem to make Latin America the peculiar responsibility of the American Church; if Anglican work is to be established and nurtured there. With this in mind, the Overseas Department of the Episcopal Church's National Council recommended, some time ago, the following resolution to the National Council:

"Resolved, that the National Council approves in principle the proposal of the Overseas Department that this Church establish missions in new areas of Central and South America, and its request of the Director of the Overseas Department that he explore the problems and possibilities of such a program to the end that this project be included in proposed program for the triennium."

The Council adopted the foregoing resolution.

The General Convention, meeting in Honolulu in September, 1955, affirmed this policy statement in principle by incorporating in the Program and Budget for the triennium 1958-1961 the support of additional missionary personnel for Brazil and Central America.

Meanwhile, the Presiding Bishop wrote to the Archbishop of the Church of the Province of the West Indies, asking if ecclesiastical jurisdiction in the Central American Republics of Guatemala, El Salvador, and Honduras

ight be transferred from the Province of the West Indies to the Episcopal Church, in order that Anglican work might be established and carried on in those countries. While jurisdiction has been held to these publics by the bishop of British Honduras, very little work has been done for the lack of men and funds. The Archbishop referred the matter to the bishop of British Honduras, who talked with the Director of the Overseas Department in May, 1955, and who shared it with his fellow-bishops at a meeting of the bishops of the West Indies held in London in the summer of 1955. The bishop considered the matter "sympathetically."

### Approval of Synod

hen the synod of the Church of the Province of the West Indies met at Codrington College, Barbados, in 1956, it approved the transfer of the three Central American colonies to the American Church, subject to the approval of the synod of the diocese of British Honduras. In the synod of the diocese of British Honduras with Central America in early October, it adopted the following resolution:

resolved, that this synod, now in Session, on October 2nd, 1956, approves and hereby authorizes the Bishop of Honduras with Central America to hand over his jurisdiction over the Republics of Guatemala, El Salvador, and Honduras to whomsoever the Protestant Episcopal Church of America may appoint to receive the same."

hen National Council met at Seaford House, October 9-11, 1956, it adopted the following resolution:

hereas, the diocese of British Honduras and Central America of the Church of the Province of the West Indies has indicated its desire to relinquish jurisdiction in the Central American Republics of Guatemala, El Salvador, and Honduras to the Protestant Episcopal Church in the United States of America; and

hereas, it is possible that the House of Bishops, meeting at Pocono Manor, Pa., November 12-16, 1956, may wish to establish a missionary jurisdiction to comprise the Central American Republics of Guatemala, El Salvador, Honduras, Nicaragua, and Costa Rica; therefore be it

resolved, that the National Council in the House of Bishops that, should the House of Bishops establish a new missionary jurisdiction comprising the Republics of Panama, El Salvador, Honduras, Nicaragua, and Costa Rica, the National Council is asked to support such a program."

The House of Bishops met at Pocono Manor, Pa., November 12th-16th [12].

# sorts and conditions

AS just one more proof of the fact that the world is out of joint, it is reported that homing pigeons are no longer able to find their way home. A recent *Time* article, reporting the convention of the International Federation of American Homing Pigeon Fanciers, tells of race after race in many different parts of the world in which 90%, 95%, or even 100% of the birds failed to return.

SINCE nobody knows what gives a homing pigeon his sense of direction in the first place, the causes of the widespread failures can only be guessed at. But something seems to be making homing pigeons homeless on a large scale.

THE MYSTERY of the homing faculty once held and then lost suggests a comparison with mankind's initial state of grace, the loss of which is known as original sin. Like the pigeons, we were created with a destiny, a destination. Heaven was our home, and we were endowed with a native ability to find it.

CHRISTIANITY does not assert that man in his primitive state was wise, or civilized, or cultured, or brilliant, but only that he was "homing man," able to detect and follow the signs and signals that led him to heaven. The calamitous loss of this faculty was, the Bible indicates, due to a wilful following of signals that had a different origin. And once the way home had become obscure, man had lost the central principle of his whole existence.

A LOST homing pigeon is just another waif of the public parks, laying its eggs on the precarious ledges of county courthouses and city halls. One might imagine such a pigeon stirred by the homeward pull for a time, but little by little learning to ignore it, and finally coming to doubt that there had ever been any such place as home; or, if there be such a place, no longer even desiring to get there.

SO IT IS with fallen mankind. There is an abiding nostalgia within us, but we are not sure that it is for any real place; and, if there be such a place as heaven, our desire for it is so faint that a thousand and one other objectives seem more urgent and immediate.

ACTUAL SINS, our daily misdoings in thought, word, and deed, are the product of our failure to understand our supernatural destiny and to move

toward our heavenly destination. Fending for ourselves in an indifferent world, we find an endless succession of very good reasons for satisfying our earth-centered hungers and desires first and thinking about God second.

THUS, Christ does not come to us with a long list of do's and don'ts, assuring us that the man who follows them will earn God's approval. He comes to replant in us our original homing instinct, to recall us to the goal of union with Him. He comes to remind us of the Kingdom of Heaven and to draw us to love and worship of the King. Then "all these things will be added unto you." The first thing a homing pigeon needs is to get his homing apparatus in working order again.

AS IN the pigeon, so in mankind, this is a mysterious matter. Christ established the sacraments of Baptism and Holy Communion as the major means of reentry into the Kingdom of God. As with the homing pigeon again, it is a communal matter. A single pigeon stands a much better chance of winging his way to the home loft if he travels with a flock bound for the same place.

BUT in the case of mankind, the Cross stands starkly in the center of the process. Christ the exemplar of God's love and Christ the physician of immortality would not be mankind's Saviour without Christ the sacrificial victim. For this aspect of our reconciliation with God we do not find a parallel in the predicament of the pigeon. Mankind's game with the universe is played for higher stakes. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

PERHAPS if a man trudged over the whole country seeking out his lost homing pigeons, climbed cliffs, fought off eagles and wildcats, and actually laid down his life for his birds, the cost of their rescue would begin to be of the same order.

THE CAUSE of the startling increase in waifs and strays among the pigeons may be some man-made thing such as radioactive dust, radar, or TV. It may be the sunspots or fluctuations in the earth's magnetic field. Whatever it is, it reminds us that we, too, are waifs and strays in this world unless we are purposeful travelers beating our way toward heaven.

PETER DAY.

# EDITORIALS

## The Star Of the East

**I**t is exceptional for the magazine of one Church to devote a special number to another Church — particularly when the two Churches are located on opposite sides of the world and have little contact with each other. Thus unusual interest attaches to the November, 1956, issue of *The Star of the East*, described as "A Journal dealing with the Syrian Church of India and the other Eastern Churches," and edited by the Rev. Dr. C. T. Eapen. This special number of 44 pages is devoted almost entirely to the American Episcopal Church, and contains articles by some of its leading clergy.

Dr. Eapen, who was educated at the General Theological Seminary and did post-graduate work at Seabury-Western Seminary, has long been a close friend of the Episcopal Church. When the Rev. Gardiner Day and Clifford P. Morehouse visited Travancore in September, in the course of the Episcopal Church delegation to South India, he greeted them and arranged an interview with the Catholicos of the Syrian Church of India.\* At the same time he told them about his editorial project.

Now this special number has been received in this country and it proves to be a comprehensive and compact guide to some aspects of this Church. In the editorial Dr. Eapen speaks of the importance of closer understanding between the Churches of the East and the West and expresses appreciation of the hospitality of seminaries of the Episcopal Church to Indian Christian students. He also expresses the hope that this special number will enable the Church of St. Thomas to become better known in America.

\*The Syrian Church of India is known to history as far back as the fourth century, and there is nothing to disprove its traditional origin in the first century under the Apostle St. Thomas. Over this span it has lived through many vicissitudes. It came under Nestorian influence in the sixth century when all central Asia possessed a powerful and flourishing Christian Church out of communion with Rome. (The Nestorian Church was crushed by Tamerlane about 1400, though a remnant still survives.) The arrival of the Jesuits and Portuguese power in (1498) brought the "Thomas Christians" for a time under the Roman obedience, where many of them remain today, using a Romanized version of their ancient service-books. In the 17th century, the St. Thomas Christians rebelled against Rome, and divided into two groups, the larger of which was reconciled to Rome while the smaller remained independent and related itself to the Syrian Orthodox (Monophysite) Church. This is the Church for which the *Star of the East* is edited. Its membership is about 100,000. Its Liturgy, the "Malabar rite," is the Roman-edited Nestorian Liturgy, edited still further under the influence of the Syrian Jacobite Liturgy. A schism within the Church has resulted in the formation of the smaller "Mar Thoma Church," more strongly influenced by Protestantism, which has held intercommunion conversations with the Church of South India. Thus, in spite of its isolation, the Church of St. Thomas has, at one time, or another, been in close contact, if not full communion, with every major branch of Christianity.

Although the editorial material contains a few errors (such as the statement that this "was the Church of the early New England Colony started in 1620") and some unfortunate emphasis (as that it contains "several millionaires"), in general, the picture given is a remarkably true one.

In an editorial devoted largely to discussing the Episcopal Church, some explanatory comments are made on the reasons why the Syrian Church of India "has not so far entered into any negotiations" with the Church of South India. "It is not because she has no interest in larger Church union," the editorial says, "but the basis of the CSI is so alien to the existing doctrinal position of the Orthodox Syrian Church of Malabar and the other Eastern Orthodox Churches. . . .

"(1) The Bible is the book of the Church and the two together [i.e., *Bible and Church*] contain all things necessary for salvation.

"(2) Creed cannot be left to the mercy of individuals. It must be interpreted in the background of the historic Church.

"(3) There are seven sacraments as means of grace confirmation is one of them.

"(4) Episcopacy must be taken in its historic sense.

"(5) Bishops alone have the right to ordain.

"Along with these it may also be said that only validly ordained priests can celebrate the Holy Communion and intercommunion can never be a means to reunion but the ultimate goal of reunion.

"When the commission [from the Episcopal Church] makes a study of the position of the CSI she may be interested to know the theological position of one of the largest and oldest Christian bodies in this area and it is only for their enlightenment that this clarification is made," the editorial says. "We explain our position in the best of spirit without any intention of laying any stumbling block in the path of friendly negotiations."

A limited number of copies of this special number of *The Star of the East* are available at 50 cents each. Order by mail to the American representative, Mrs. E. S. Ferris, 30 Old Mill Road, Great Neck, L. I., N. Y., at \$1.50 per year.

## Spiritual Healing

**S**piritual healing is becoming an important part of the life of the Episcopal Church, and of other Churches as well, both Catholic and Protestant. Things are at the point where the parish that does not have a spiritual healing program is as obvious

out of step as one that does not have a young people's fellowship.

Yet there are many questions and problems that bother the average American and the average Churchman as he considers spiritual healing and its implications. Is it superstitious? Is it theologically sound? What do doctors think of it? Are there any actual cases where a miraculous cure has taken place beyond the shadow of a doubt?

All these questions and more are briskly tackled by Emily Gardiner Neal in her book, *A Reporter Finds God*, recently published by Morehouse-Gorham (pp. 192; \$3.50). She tells how, as a skeptic and a believer in natural explanations for everything in the natural realm, she happened to run across a case of spiritual healing, decided to investigate the whole subject with a view to disproving its validity, and wound up a dedicated Churchwoman and a convinced believer in spiritual healing.

In one chapter, 30 specific cases are given of people who had organic (in some cases congenital) diseases diagnosed by competent medical authority, who were cured through spiritual healing, and whose subsequent good health was equally attested. In many such cases, the medical explanation is "incorrect diagnosis," and Mrs. Neal pointedly observes: "I finally pointed out to one of these doctors that he and his co-workers were indicting the medical profession for criminal incompetency, for within my small orbit, within a few weeks, had fallen nearly two dozen cases where the mistake in diagnosis would, at best, have permanently invalidated the patient by drastic and unnecessary surgery; and, at worst, would have cost him his life."

Mrs. Neal asserts, without referring to her source of information, that "65% of all healing within the organized Church takes place in the Episcopal" — most remarkable statistic, even if it is only a guess. Though theology, Church history, and even the current situation are painted in broad strokes in this book, with some attendant loss of accuracy, there can be no doubt of the truth of Mrs. Neal's assertion that the Gospel preached by Jesus Christ and the mission entrusted to His disciples included the healing of the sick. The desire to re-emphasize this neglected part of the Gospel sometimes leads present-day advocates of spiritual healing to neglect in their turn the message of the Cross — the redemptive power of suffering in a sinful world — and Mrs. Neal is no exception. This leads her at times to suggest there must be something wrong with the individual or the Church when a prayer for relief from illness is not answered; but she arrives at the better conclusion that "The faithful who have not been cured of their bodily ailments have received healings of the spirit which transcend wonder even the most dramatic physical healings." This, at least, comes halfway to the Cross.

Mrs. Neal wisely emphasizes the importance not

only of unction and the laying on of hands in the Church's healing ministry, but of Holy Communion and the Sacrament of Absolution.

The book contains a helpful chapter on the relation of Christian Science to the whole subject.

## Christmas Book Number

If this is an unusually rich book number — as it seems to be both in quantity and variety of material reviewed — this is in no small measure due to the excellent work done by the Rev. H. Boone Porter, Jr., Assistant Professor of Ecclesiastical History and Instructor in Liturgics at Nashotah House, Nashotah, Wis. For Fr. Porter "pinch-hit" for the literary editor during the month of October, when the latter was out of the office for some needed hospitalization.

Coming in from Nashotah to the office on Mondays, Fr. Porter not only looked over the unceasing flow of incoming books, parcelling these out among reviewers and keeping the weekly column supplied with material, but also planned this Christmas Book Number and had it well lined up when the literary editor returned toward the end of October. To begin work on the Christmas Book Number at that late date would have been extremely difficult, if not impossible. Thus this book number is really Fr. Porter's, to whom this editor is deeply grateful for a fine job well done.

The article, "Books on the CSI," by the Rev. Edward R. Hardy, Professor of Church History at Berkeley Divinity School, New Haven, Conn., deals with a timely topic, since Churchpeople have been asked by General Convention of 1955 to make a special study of the Church of South India. Fr. Hardy's survey will give them plenty of material to work on for some time to come.

The other article, "Recent Books on Church Music," by the Rev. Robert L. Jacoby, Instructor in Church Music and Liturgics at Nashotah House, deals with a subject of perennial interest and one which, in Fr. Jacoby's words, "is more than holding its own in the realm of the printed word."

These two articles alone review or mention 32 books. These, with the other 56 books reviewed or noted as "received" in this number, make a grand total of 88 books in all. Here will be found a great variety: works on several branches of theology; poetical and literary works; biographies; fiction; children's books.

We hope the reader will find in the selection many ideas for his Christmas shopping.

# New District in Central America Approved by House of Bishops

**Bishops reject proposal for armed forces bishop; hear report by Bishop Lichtenberger on visit of Churchmen to South India**

By JEAN SPEISER

The Presiding Bishop called the 1956 meeting of the House of Bishops to order in the temporary chapel at Pocono Manor Inn, Pocono Manor, Pa., on the afternoon of November 14th at almost the same hour the United Nations General Assembly was being summoned into its current session in New York City. There seemed to penetrate, even at this quiet spot high in the Pocono mountains of northeastern Pennsylvania in the diocese of Bethlehem, the sense of urgency over matters being debated in that UN forum, and the crises taking place in Europe and the Near East. Because of the urgency of these events the House announced that the usual pastoral letter issued at this meeting would be replaced by a statement on the international situation.

A new missionary district for Central America was assured by action taken at the Tuesday meeting. Countries to be included are Guatemala, El Salvador, Honduras, Costa Rica, and Nicaragua.

Three resolutions presented by Bishop Stokes of Massachusetts, chairman of the House's Committee on Foreign Missions, were approved by the House:

- ✓ 1. Acceptance of ecclesiastical jurisdiction in the republics of Guatemala, El Salvador, and Honduras, relinquished to the Episcopal Church in October, 1956, by the Synod of the diocese of British Honduras with Central America of the Church of the Province of the West Indies.
- ✓ 2. Establishment of a new missionary district of Central America, to include the three relinquished republics — as well as the republics of Costa Rica and Nicaragua, which at present are part of the Church's missionary district of the Panama Canal Zone.\*
- ✓ 3. Election of a missionary bishop for the new district.

Establishment of the Central America district is a result of recommendation by the Overseas Department of the Church that Latin America was a fertile missionary field (see p. 8).

## Budget of \$57,000

In reply to inquiries from the floor, the House was told that the 1957 budget for the new district has been set at \$57,000. Of this amount, \$27,000 would be transferred from existing funds for Costa Rica and Nicaragua.

Bishop Gooden of the Panama Canal Zone reported that the Church had an increasing opportunity to serve Spanish-speaking people who had never considered themselves Roman Catholic. "We will miss the boat entirely," he declared, "if we don't get in there a little more than we have in the past."

\*For some time Bishop Gooden of the Panama Canal Zone has asked for additional assistance or division of his jurisdiction.

The idea of a "military Church" strongly opposed, and closer integration with the local diocese favored. This conclusion was commended by the Presiding Bishop after the vote had been taken.

## Contrary to Tradition

The bishops were considering petition from the diocese of Milwaukee and missionary district of North Texas.

Bishop Louttit of South Florida, chairman of the Armed Forces Division, served that a "free-wheeling bishop" contrary to all Anglican tradition, that of 69 chaplains replying to a questionnaire, 40 were opposed to the election of an armed forces bishop. Those favored it argued that such a bishop would enhance the authority and prestige of the Church in rank-conscious military circles, and that his election would find need for a pastor and counselor for military chaplains.

Bishop Sherrill replied that the claims were not in a position to "view the implications."

Bishop Hallock of Milwaukee suggested that the functions of an armed forces bishop for Europe might be combined with those of the bishop-in-charge of Convocation of American Churchmen in Europe. This was disapproved by

## New Bishops Announced

The Rev. Norman L. Foote, director of the National Town-Country Church Institute, of Parkville, Mo., has been appointed new bishop of the missionary district of Idaho, replacing the Rt. Rev. Frank A. Rhea, who is retiring at the end of this month. The announcement of the appointment was made by Bishop Sherrill at the House of Bishops meeting at Pocono Manor, Pa. At the same time the Presiding Bishop announced the appointment of the Rev. Raymond Ferris, rector of Christ Church, Nashville, Tenn., as the bishop of the new missionary district in Central America. The Rt. Rev. Lyman C. Ogilby, suffragan of the Philippines, will be the acting bishop, replacing Bishop Bited, of the Philippines who is retiring next March.

Presiding Bishop, who said that the of ministering to American churches included "ecclesiastical statesmanship."

A total of 125 bishops — seven of them from overseas dioceses — attended the meeting.

Nine bishops consecrated since the House last met were presented to it: Bishop Brown of Arkansas; Bishop Lewis of Salina; Bishop Carman, Coadjutor of Oregon; Bishop Clements, Suffragan of Texas; Bishop Lawrence, Suffragan of Massachusetts; Bishop Moses, Suffragan



Episcopal Church Photo

CONO MANOR INN, Pa., (above), site for House of Bishops meeting which began November 12th

th Florida; Bishop Sterling, Coadjutor of Montana; Bishop Simoes of Southern Brazil; and Bishop Turner, Coadjutor of Kansas.

In his welcoming address the Presiding Bishop said:

After 26 years in this House, I feel I tell you with some certainty that you find understanding, tolerance with conviction, and Christian brotherhood. We welcome you in that brotherly relationship, and we want you to share immediately in all our undertakings."

#### Spirit of Slavery

Bishop Leon Grochowski, primate of the Polish National Catholic Church of America, who was named an honorary member of this session of the House, described the pressing mission of the Church in Poland as "an effort to break the shackles of the spirit of slavery." Millions of Poles, he said, are not affiliated with the church, and long deeply for a religious life.

Bishop Lichtenberger of Missouri, a member of the five-man team recently released from visiting the Church of South India, gave an account of the journey. "There is no sectional strife within the Church of South India," the bishop said. "Former Presbyterians, Congregationalists, Baptists, and Methodists have lost their identity in the effort for a unified church."

The opinion of the Churchmen who visited India will be submitted to the commission on Ecumenical Relations in January. Bishop Lichtenberger said that the fact that the report is unanimous would not lead the House to conclude that it is "innocuous."

Bishop Lichtenberger said that the church puts strong emphasis on the pastoral aspect of its bishops' work. "The bishops have an authority that is spiritual and pastoral, in that they have been freed of financial and administrative responsibility, and they are truly shepherds of their flock," he said. "It may be that they will recover for us a much-needed aspect of our office."

In conclusion, Bishop Lichtenberger

advised: "Let us be guided in our thinking about the Church of South India, not by doctrinaire pre-supposition, but by what the Church thinks of itself, and how it lives."

#### Bishops Rhea, Binsted to Retire

Bishop Walters of San Joaquin read a resolution of appreciation of the services of Bishop Rhea of Idaho, whose resignation has been accepted.

A second resignation is that of Bishop Binsted of the Philippines, on account of ill health. He has asked that it become effective March 1, 1957. Said the Presiding Bishop:

"Very few of us fully appreciate the work of Bishop Binsted in the Philippines during the Japanese occupation. He took relief to the Americans imprisoned in camps with great heroism, saving hundreds of lives, and he never recovered his health from privations he endured during this period.

"I have held onto him again and again, so important has he been in the missionary strategy of our Church. His ministry is a magnificent chapter of missionary growth and development through difficult years."

#### Dr. Phillips E. Osgood Dies

Dr. Phillips E. Osgood, who had served as rector of St. Mark's Church, Minneapolis, and Emmanuel Church, Boston, died November 6th of a cerebral hemorrhage at the Orange Memorial Hospital, Orange, N. J. Dr. Osgood, who was 75, had served both St. Mark's and Emmanuel for 12 years. He was at one time president of the House of Deputies in General Convention.

In 1945 he was deposed at his own request, and in 1947 became pastor of a Unitarian Church in Orange. Dr. Osgood published three volumes of religious dramas for use in Sunday schools. A descendant of John Endecott, first governor of the Massachusetts Bay Colony, he was past president of the Copley Society, Boston, and a life member of the Attic Club of Minneapolis, both artists' groups.

## Bishop Sherrill Announces Gift of One Million Dollars For Foundation Loan Fund

Joint announcement of the receipt of a \$1,000,000 gift to The Episcopal Church Foundation was made November 14th by Bishop Sherrill before the House of Bishops at Pocono Manor Inn, Pocono Manor, Pa., and by William B. Given, Jr., president of the foundation, in New York City. The anonymous donor has stipulated that the entire amount shall become a part of the foundation's revolving loan fund, where it will be used to assist in church construction in all parts of the country.

The revolving loan fund was set up by the foundation several years ago to meet the problem created for the Church by the movement and growth of the American population. In many areas, the influx of many new residents has caused a severe shortage of church facilities. This situation arises for a number of reasons, such as the expansion of communities where new industries or military installations have moved in, or the opening of new lands in the West to farming by recent irrigation projects. In each case, the formation of potentially large congregations is hampered by churches that are badly outgrown or by the complete lack of any Episcopal Church.

The conditions present tremendous opportunities for Church growth. If adequate church housing can be provided quickly, many of the new residents can be brought into the Church. The need is not only for church buildings but also for parish halls, Sunday school space, and rectories.

Efforts of young congregations to solve their problems unaided are frustrated by the large initial outlay needed to begin a building program. Temporary outside help is needed, and The Episcopal Church Foundation established its revolving loan fund to provide such assistance.

Because applications for loans far exceed available funds, the directors have established strict standards. An emergency need must exist by reason of population growth. The parish must demonstrate its vitality by providing a good share of the building cost and, in most cases, the diocese makes a grant. While loans are actually made to the diocese or missionary district, each one is made for a specific local project. There is no interest, and one-tenth of the loan is repaid each year over a 10-year period. Repayments are immediately used for new loans to maintain the program at the highest possible level of productivity.

The effectiveness of the program is demonstrated by the amazing vigor and enthusiasm of the new congregations. Membership increases rapidly. In many cases, members not only pledge generously and raise funds by special projects

for their new church but they also do much of the actual work, such as painting and landscaping. One parish in the South, which was able to start a building program through a \$15,000 loan from the foundation, went ahead so enthusiastically that two years later it had a church and parish hall that, with grounds and fixtures, was valued at \$105,000.

And a mission in a boomtown community in the West where irrigation has created new farmlands is repaying its loan in three years instead of the 10 allowed; its members say they want to repay quickly so that other congregations can have the same timely help.

## College Students to Attend NCC-Sponsored Conferences

The responsibility of Christians on the college campus will be examined by some 3,000 students from an estimated 200 campuses in a series of regional conferences scheduled for this Christmas.

The seven meetings, sponsored by the United Student Christian Council, student movement of the National Council of Churches, will be held simultaneously December 27th to January 1st.

Among the noted speakers at the conferences will be Dr. D. Kelley Barnett, of the Episcopal Theological Seminary of the Southwest, Austin, Texas. Dr. Barnett will speak to students from the central southwest states at a meeting at Oklahoma A & M, Stillwater.

Taking as their theme, "Our United Witness in the College and the University," the students representing various Christian traditions will spend five days in concentrated study of the theological bases and implications for coöperative Christian programs in the present college scene.

# Appeal for Aid to Hungarian Refugees Is Issued through Church World Service

Direct and immediate means of help for Hungarian refugees is now available and is being sent to Europe through the coöperating Churches of the World Council of Churches. In the case of the Hungarian refugees in Austria, the World Council, through the Austrian Churches and their own agent, were immediately upon the scene with clothing, medicine and other supplies.

Everything that Churchmen wish to do in relief can be done through their own Church working with the other Churches in Church World Service and the World Council. Money should be sent to the Presiding Bishop's Fund for World Relief; clothing should be sent to Church World Service Centers; and assurances to help refugees who will be resettled in the United States should be sent through diocesan departments of Christian Social Relations, or to the national department.

Many Church members have already expressed their eagerness to help Hungarian refugees, either by contributing relief funds or by sponsoring their resettlement. Through the Bishop's Fund for World Relief and the Committee on World Relief, emergency help is continually available. Gifts to the Presiding Bishop's Fund or offer of sponsorship will be assigned for Hungarians to the extent that they can be used for them. On the other hand, the flexibility of the program, which is its great virtue in times of crisis such as this, requires that most of the gifts and services of sponsorship be offered for use with any refugees most in need of them.

An initial gift of \$2,000 to Hungarians

has been announced by Bishop Sher. The money will be used in part paym for shipments of vitamins, penicillin, sical sutures, and blankets already m through Church World Service. Chu World Service representatives reach World Council contacts inside Hung early in November and reported a g need for medicines, chocolate, concrated food, and blankets.

American Churches appropriated \$5, from Church World Service funds alre on hand at the beginning of the erency, and the Commission on Wo Service of the Evangelical and Reform Church has appropriated \$5,000 m Austrian Hilfswerk, the Protestant in church relief agency in that country, been giving immediate aid, and reprentatives of German Hilfswerk and Lutheran World Federation have been at the border. The American Chu World Service has announced that all stocks of relief goods in Austria h been released for distribution in Hungary through the International Comtee of the Red Cross.

### Emergency Appeal

The Rev. Eugene Carson Blake, puident of the National Council of Chu es, issued an emergency appeal to members of the 35 Churches associa with Church World Service, for contriutions for the relief of both Hungari and Middle East refugees.

"Hungarian refugees in Austria and Arab victims of the upheaval in Middle East urgently need more than million pounds of clothing," he said.

It was announced that Church W Service had already rushed to the trou centers foodstuffs valued at \$100,000 billion multiple-purpose vitamins, antibiotic capsules, and surgical sutures Hungarian revolt victims now in Austria. The agency earlier transmitted \$10 for emergency financial assistance.

The Canadian government announced that it had sent \$200,000 to provide immediate relief for refugees from Hungary. One government check for \$100,000 went to the United Nations High Commissioner for Refugees. The other went to the Canadian Red Cross.

Meanwhile, another call went out to America's young people to join in prayer and action on behalf of the people of Hungary. It was issued by the United Christian Youth Movement, a reorganization of the NCC. "We recognize that our brothers in Christ in Hungary are in great suffering and need our prayers and aid most desperately," the appeal stated. "Our Church young people must continue to mobilize material relief that it may be available to the thousands of refugees now pouring in Austria."



STUDENTS from Vienna and young people from Judenau, Austria, unload straw to cover stone floors on which Hungarian refugees sleep in an improvised relief center. Aid is urgently needed for refugees.

# Bishop Street Elected Head of Episcopal Youth Service

The Rt. Rev. Charles L. Street, Suffragan of Chicago, was recently elected president of the Episcopal Service for Youth, agency offering skilled personal counseling for young people. Bishop Street, who will succeed the Rt. Rev. Jonathan Sherman, Suffragan Bishop of Long Island, was elected at the annual meeting of the board of directors at Church House in New York City.

Bishop Street, who has been an active member of the board of directors of Youth Service in Chicago, said: "The Episcopal Service for Youth is doing a great contribution as it demonstrates how social work and the resources of religion can work together to help young people with their personal problems.

"We are beginning to realize," he said, "that you cannot divide a person up and talk about health needs, social needs, national needs, and spiritual needs as though each were unrelated to the other. Individual is an individual."

The youth service, the bishop said, helps its member organizations do their work and looks for opportunities to extend this kind of service from trained case workers, clergymen, psychiatrists, and other specialists, into new areas.

## Confidences on Unity Set by Four Lutheran Groups

Representatives of four American Lutheran bodies, with a combined membership of more than 2,861,000, will meet in Chicago, in December, to begin conversations looking toward organic union. The churches are the United Lutheran Church in America, Augustana Lutheran Church, Finnish Evangelical Lutheran Church (Suomi Synod) and American Evangelical Lutheran Church.

The conference was announced by Dr. Franklin Clark Fry of New York, president of the ULCA, and Dr. Oscar Benson of Minneapolis, president of the ALC. "At December, unity commissions of the two bodies jointly invited all Lutheran denominations in America to consider such organic union as will give evidence of our unity in the faith." The ULCA and Augustana presidents said they will recommend to the joint commissions in Chicago that an approach be made to the Joint Union Committee "to explore the possibility" of a conference in the future "to discuss the basis of possible plans for closer cooperation among all Lutheran bodies in America."

[RNS]

## Rev. W. H. Melish a Key Speaker at Rally Noting Founding of Soviet Union

By FREDERICK H. SONTAG

The Rev. William Howard Melish of Holy Trinity, Brooklyn, was one of the key participants and speakers at "a peace rally" marking the 39th anniversary of the founding of the Soviet Union and the 23d anniversary of the establishment of diplomatic relations between the U.S.A. and Soviet Russia. Mr. Melish helped organize the meeting, held at the Pythian Temple in New York City, on behalf of the National Council of American-Soviet Friendship. This organization has been classified by the Attorney General of the U.S. on behalf of the U.S. Government as a subversive organization.

Mr. Melish spoke at the rally along with Paul Robeson, Negro singer, who arrived under heavy police guard; the Rev. Harry F. Ward, professor emeritus of Union Theological Seminary; and the Rev. Richard Morford, executive director of the Council. Mr. Melish, among others, was called a "Communist," "scum of the earth," "traitor," "murderer," "priest killer," "Communist traitor" by over 200 Hungarian Americans and members of the Committee of One Million, formed to oppose admission of Red China into the United Nations, who heckled the over 800 Soviet anniversary celebrators.

One of the first to arrive at the rally, Mr. Melish was protected throughout the evening by plain clothes New York City detectives.

In addition to being called names by the pickets, many of whom said their relatives had been killed or imprisoned in Hungary and in other Iron Curtain countries, Mr. Melish had eggs, oranges, tomatoes, ammonia-filled bottles, and sticks thrown his way. Neither he nor his fellow celebrators were injured, however, due to the protection provided by over 250 New York policemen and over 30 detectives.

Although softly spanking some aspects of the Soviet invasion of Hungary, Mr. Melish spent most of his time attacking American, British, French, and Jewish action.

He admitted the "Soviet armed coercion in Hungary" and expressed regret that there were some defects in the Soviet system. However, he at once mentioned as equal sins the American intervention in Guatemala, the British, French, and Jewish invasions of Egypt, and brushed off the latest Soviet invasion of Hungary as "all of us are compromised some time in our lives."

Turning quickly to other things, Mr. Melish insisted that "Americans must strive hard to achieve peaceful coexistence and friendship with the Soviet Union and to give up and gear ourselves to the inevitability of a third world war

would be hysterical nonsense."

The placard-waving anti-Soviet demonstrators also insulted some other people by mistake who were meeting at the Pythian Temple for other purposes. The Soviet Council, it was learned, had been meeting at the Temple for four or five years without trouble, a federal agent told this *LIVING CHURCH* reporter. Although the meetings obviously came as a surprise to the Masons and Pythian groups, Emanuel Goldstein, the building manager, told reporters that the Soviet group would no longer be allowed to meet there.

The meeting itself was routine: Russia was praised, the Western war mongers attacked, colonialism of the Western variety was deplored, songs were sung by what was reported a "Jewish youth group," and a pass-the-hat collection yielded several hundred dollars, according to agents stationed at the back of the hall.

New York newspapers reported that photographers and movie cameramen "took numerous pictures of the audience, and many present shielded their faces from the cameras with hands, leaflets, and newspapers." This reporter noted that at the meeting's end the departing audience left the building single file. Most covered their faces with hats, pocketbooks, and papers, despite the howls of protest from news photographers.

A Knights of Pythias spokesman made clear that "Mr. Melish and his friends will not be welcome here again." To this the Hungarians applauded wildly, asking that Russia leave Hungary at once.

## 12,724 Bibles and Prayer Books Distributed by Society

A total of 12,724 Bibles and Prayer Books have been distributed this year by the Bible and Common Prayer Book Society of the Episcopal Church. The society has made 264 grants to prisons, children's homes, hospitals, nursing homes, schools, army camps, and missions in the United States and abroad.

Missionary districts receiving books include Liberia, Honolulu, the Philippines, Puerto Rico, and the Virgin Islands. Books have also been sent to Germany, Hong Kong, Japan, France, Honduras, Korea, and Venezuela.

## Bishop Powell Forms Cabinet

Bishop Powell of Maryland recently formed a cabinet for the Episcopal Church in the diocese of Maryland made up of the chairmen of the various commissions of the diocese. The first meeting of the cabinet was held on October 29th at the diocesan house. Bishop Powell asked the group to meet from time to time in order to consider the work of the Church in the diocese and to assist the various commissions in the furtherance of their particular task.



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### The Critical Years

By CLARA O. LOVELAND

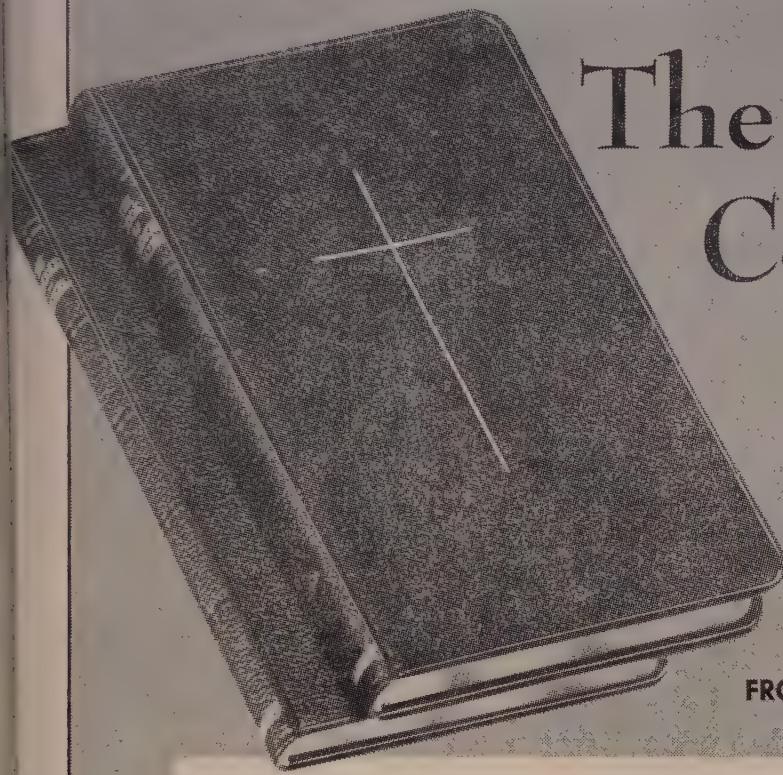
Here is the first authoritative account of the reconstruction of the Anglican Church in this country (1780-1789). A dramatic story which sheds new light on a little-known period in American history. Bibliography. \$3.50

### Hymns and the Faith

By ERIK ROUTLEY

Those who love sacred music will find this a book of rare discovery as a leading hymnologist discusses 49 of the best-loved hymns — their spiritual message and history. \$5.75

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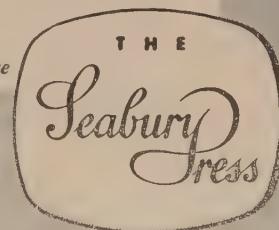
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# BOOKS

## For the Anglican Armory

**FRIENDS, ROMANS, COUNTRYMEN.** By the Very Rev. Howard Gordon Clark, Dean of Harrisburg. Morehouse-Gorham. Pp. 64. \$1.25.

Dean Clark has put us in his debt by producing a really worthwhile little book of apologetics for the Church. This kind of book is always needed, and a new one from time to time as well, because the climate of Roman opinion is constantly changing.

Many books of this type either fail to be positive enough or seem to be mainly against this or that. Dean Clark manages to be for something rather than against something in the main, and succeeds very well in defending the real position of the Church against her Roman detractors.

Primarily for the laity, the book will be useful for the parish priest to have in his Anglican armory alongside *Infallible Fallacies*, *Why I Am Not a Roman Catholic*, and the older *Anglicanism* by Dean Carnegie and Bishop Gore's *Roman Catholic Claims*. Being written by an American, it escapes the particular controversies that appear in England from time to time, where the late arrival of the Italian mission puts our Roman brethren rather on the defensive.

The teaching of *Friends, Romans, Countrymen* is essentially sound. One wonders whether a stronger presentation might not have been in order in regard to the eucharistic sacrifice, which is such a strong thing in the Roman system, in addition to the entirely acceptable presentation of the Blessed Sacrament as sacrament. But in such a short compass it is manifestly impossible to do justice to everything.

I myself wonder whether the device Dean Clark uses — of conversation between characters — is very workable. It is difficult to make the conversations seem at all natural. But the dean has done very well with this device, and on the whole Fr. Anderson seems natural enough. Certainly the situation of the Moore family is familiar to every parish priest and present in every confirmation class. "Aren't you glad you're an Episcopalian? Don't you wish everyone were?" is not a very worthy thing. But the fact is that Mr. Moore and Mrs. Moore represent very real difficulties in either side of the ecclesiastical fence. The best Anglican apolo-

getic is now, thank God, the official apologetic of the Church's Teaching Series, and *Friends, Romans, Countrymen* makes a useful adaptation for practical parish purposes.

Perhaps the dean will follow with a similar book where Mrs. Moore's problems have their day in court. For they are very real problems, and the present healthy condition of official and organizational Protestantism and the rebirth of theology are no indication that they will disappear.

ROBERT F. SWEETSER

## Born to Culture

**THE POET OF CHRISTMAS EVE.** A Life of Clement Clarke Moore, 1779-1863. By Samuel White Patterson. Morehouse-Gorham. Pp. xvi, 180. \$3.85.

The poem, "Twas the night before Christmas," or "A Visit from St. Nicholas," to give it what appears to be its correct title, is a favorite wherever English is spoken, and has been translated into most of the languages of Europe; but how many of the millions who hear it recited year in and year out, know that its author, Clement Clarke Moore (1779-



1863), was also the author of *A Compendious Lexicon of the Hebrew Language*, 2 vols. (1809), and was for some 30 years professor of Oriental and Greek literature at the General Theological Seminary of the Protestant Episcopal Church, New York City?

Of those who are in on this identity of authorship, some may suppose that Moore was a priest of the Church. The present reviewer must confess that he himself had always assumed this to be so; and it was not without something of a shock that he learned, from reading Samuel White Patterson's *The Poet of Christ-*

*mas Eve*, that Moore remained a faith layman to the end of his days.

The son of the Rev. Benjamin Moore who became rector of Trinity, New York and later Bishop of New York, Clement Clarke Moore "was born to culture and the means to sustain it." A man of great versatility, Moore "was a scholar, a pamphleteer, a musician and patron of music, a churchman, a professor, and a college trustee [Columbia] as well as a poet." All of this is delightfully elaborated on by Dr. Patterson, whose pages bring vividly before our eyes the "poet of Christmas Eve" in relation to the changing and evolving New York society of his day.

The book contains a number of interesting illustrations taken from old drawings, prints, and portraits. There is a color frontispiece of Robert Walter Weir's "Santa Claus," and a facsimile of a handwritten copy of "A Visit from St. Nicholas" made by Moore in his 83d year. The appendix considers "the claims for Henry Livingston, Jr. as the author of 'A Visit from St. Nicholas'" — claims which Dr. Patterson considers quite disproven.

All of these features combine to make this volume, despite a certain lack of clarity in places, one of unusual charm, combining a Christmas appeal with the interests of wider historic and cultural character.

FRANCIS C. LIGHTFOOT

## A Contemporary Appeal

**ATLAS OF THE BIBLE.** By L. H. Goldberg, O.P. Translated and edited by Joyce M. H. Reid and H. H. Rowley. Nelson. Pp. 166. \$15, boxed.

This atlas is a notable addition to current literature on the Bible, and it will certainly do much to increase the general reader's understanding and enjoyment of the Holy Scriptures. The text surveys the successive stages of the history of the Holy Land, and introduces much interesting background material from Egyptian, Babylonian, and other sources.

The necessary maps and diagrams are, of course, included but the distinguishing feature of this atlas is its remarkable collection of 400 photographic illustrations. These provide extensive views of the landscape, buildings, and archeological sites. Excellent reproductions of ancient carvings illustrate the customs and daily life of the Hebrews and their neighbors. Many of these photographs are of exceptional beauty.

This publication shows what can be achieved by ecumenical collaboration. The author is a Dutch Dominican; the present edition was prepared by Dr. Rowley, a distinguished English Protestant scholar. The results are certainly most successful. It is regrettable, however, that

casional misprints and translation blunders do occur. These will not be upsetting to the mature reader. The transliteration of Biblical names, and divisions of the Books, are given in the forms to which Anglicans and Protestants are accustomed.

This will make an admirable Christmas present to a family. The text will provide interesting reading for the older members of the family, and the pictures will be a delight to young and old alike. Modern methods of map design, extensive use of aerial photography, and a description of Dead Sea scrolls sites, all combine to make this atlas a distinctly contemporary book.

H. BOONE PORTER, JR.

## between the Anvil and Hammer

**THE HIGH CHURCH PARTY, 1688-1718.**  
By Bro. George Every, S.S.M. Macmillan. Pp. xvi, 195. \$4.50.

This is a significant and revealing book, which concentrates attention on the turn of events at the end of the 17th century and the beginning of the 18th. The trial of the Revolution, came the puritans, toleration, the comprehension controversy, the rise of Whiggery, and the election in convocation.

The study of the play of forces in question of the period as they affected the High Church party is the central concern of the author. He sets out to show "that the expression 'The High Church Party' was not used in an ecclesiastical sense until the last years of the 17th century, and that the party so defined was not sufficiently distinguished from the rest of the Church of England to require a name before the autumn of 1689."

The first point he considers quite beyond dispute. Around the second point hangs to bear a careful consideration the march of events and partisan movements, ecclesiastical and political, which wove such a complex web during years after the Revolution. The evidence presented seems to this reviewer to support the author's conclusion. In relation to other studies treating the 18th century (those by Wickham Legg and Alan Sykes, for instance), this work is restricted compass and a detailed index of a very short period.

The first chapter of the book provides a good statement of the orientation of the divine. The main body of the book traces in elaborate detail the forming and solidifying of party opinions which took place between the anvil and hammer of political and ecclesiastical power; around the questions of comprehension, toleration, occasional conformity, and the convocation procedure. Con-

siderable attention is given also to the international matters which influenced (more or less directly) the religious situation in England during these years. The last chapter takes account of tendencies visible in the Wesleyan Movement which grew out of early 18th-century controversy, and the last pages emphasize vividly the great influence of Dr. Martin Routh on the Oxford Movement and on tractarian theory, and give some illuminating comments on the line of development taken by the theories of Apostolic succession.

No attempt to reproduce the tenor of the author's arguments could be successful in a short review. The author's careful scholarship and penetrating insights are in evidence throughout. The bibliography is excellently prepared. The fourth section of it is interesting and helpful, listing the documents of the controversies of the period in historical order.

IMRI M. BLACKBURN

## The True Meaning

**THE WONDERFUL WAY.** By Frank A. Clarvoe. Henry Holt & Co. Pp. 416. \$4.50.

This is the story of a priest of the Church, the Rev. Wilford Hollester — "how he came to the ministry to seek rather than give, how he found himself as a man and began to find the true meaning of his ministry." The time is about 1900; the setting a college town, a lumber camp, and a cathedral town, then a group of missions in adjoining small towns. The situations are normal and probable. The hero matures as he meets his problems, serves his people, falls in love.

This should be a good book; as a biography it might be, but somehow it just misses fire as a novel.

MARION V. LIGHTBOURN

## Journalistic Punch

**THE BIBLE AS HISTORY.** By Werner Keller. Translated by William Neil. William Morrow and Co. Pp. xxv, 452. \$5.95.

**IN SEARCH OF ADAM.** By Herbert Wendt. Translated by James Cleugh. Houghton Mifflin Co. Pp. xv, 540. \$6.50.

Both archaeology and anthropology confirm the historicity of the Bible, according to two recent books by German journalists.

The first of these, Werner Keller's *The Bible As History*, was a sensational best seller in Germany and promises to be

just as sensational reading in William Neil's excellent English translation.

The author, unable to find a comprehensive summary of the results of biblical archaeology, decided to write one himself. The result is this somewhat amazing book. In scope it is monumental, although in treatment it is kaleidoscopic. There are helpful maps and diagrams, excellent pictures and a good bibliography.

The journalistic style has plenty of punch but unfortunately not much accuracy. Keller lets his enthusiasm run away with him. So he jumps to unwarranted conclusions in order to support biblical narratives by archaeological evidence.

For example, he correctly compares the story of the Flood in Genesis with the similar account in the earlier Epic of Gilgamesh. Then, since in the Gilgamesh story the ark finally rests on Mount Nisir, Keller concludes that a tidal wave from the Persian Gulf must have carried the ark right to the Kurdistan mountains!

Furthermore, the author assumes that early Biblical myths have a factual basis supported by specific archaeological evidence. There is no need to claim a specific flood disaster in Mesopotamia as the factual basis for the Gilgamesh epic.

In addition, Keller is not discerning in his use of sources. He gives the same



weight to a folk story from a mountain village regarding Mt. Ararat as he does the judgment of such an acknowledged authority as William F. Albright.

The author in his attempt to tell a good story is sometimes a bit cavalier with the truth. On one occasion he describes a midnight conference which Nelson Glueck supposedly had regarding the excavations of the site of Ezion-geber, a conference which Mr. Glueck was surprised and amused to read about.

The most serious objection to Mr. Keller's book is to his purpose. He tries to show that the Bible is an accurate book of history on the basis of archaeological evidence. However, the Bible is not primarily a book of history but of theology. Legends, myths, epics, folktales, love songs, and historical facts all help tell the story of the singularity and centrality of a universal God. In this sense the Bible cannot, and need not, be proved.

The book can be recommended to those readers who will take the trouble to discern between the fact and fiction it contains.

The second book is Herbert Wendt's

# FOUR DIOCESAN HISTORIES

*Which Are a Credit to the Authors, the Dioceses Concerned, and the Church at Large*

## The Anglican Church in New Jersey

By Nelson R. Burr

DR. BURR has produced one of the best pieces of historical writing in the whole range of American Church History." — Canon GEORGE E. DEMILLE, author of *A History of the Diocese of Albany*. \$10.00

## A History of the Diocese of Albany

By George E. DeMille

DEMILLE'S history rates very high by these standards which I have ventured to propose. . . . May other dioceses be as fortunate in their historians." — Prof. E. R. HARDY, *Berkeley Divinity School*. \$2.50

## The Anglican Church in Delaware

By Nelson W. Rightmyer

THIS volume is excellent. I read every word of it at once upon its arrival. Congratulations for another worthy publication." — Prof. MASSEY H. SHEPHERD, JR., *Church Divinity School of the Pacific*. \$3.00

## Virginia's Mother Church

By George MacLaren Brydon

Volume 1: 1607-1727

MASSIVE learning has gone into this book. . . . Without question it is the standard book on its subject." — Prof. ALEXANDER C. ZABRISKIE, *Virginia Theological Seminary*. \$7.50

Volume II: 1727-1814

WITHOUT this book, the history of Virginia in the colonial and Revolutionary periods could not be understood." — H. J. ECKENRODE, author of *Separation of Church and State in Virginia*. \$10.00

CHURCH HISTORICAL SOCIETY

606 Rathervue Place  
Austin, Texas

*In Search of Adam*. The format is similar to that of Keller's book with excellent photographs and drawings. The style is clear and readable.

Unlike Keller's work this book has very little special relevance to biblical study. Pages 516-519 do deal with the myths of Genesis in light of the results of anthropological study, but there is no concern for man as created in the image of God.

This book is a survey of the results of the work of anthropologists and zoologists. The famous names of Darwin, Mendel, Leclerc, and Linneaus are mentioned and the theory of evolution of the species is discussed with special emphasis on the "missing link" concept.

Although this book makes no specific contribution to Old Testament study it can be recommended to those readers who want an up-to-date, readable survey of anthropology.

R. RHYS WILLIAMS

## A Lifetime Of Adventure

**ARCHIBALD THE ARCTIC.** By Archibald Lang Fleming. Appleton-Century-Crofts. Illustrated. Pp. 394. \$5.

THIS is the autobiography of a remarkable Scot, Archibald Lang Fleming, born in Greenock, September 8, 1883, and later chosen to become our Church's first bishop of the Arctic.

In this book the reader shares the experiences and decisions of boyhood beside the River Clyde, grim slum work done in Glasgow at the turn of the century, and later (the most important of all) the decision to leave his promising position with John Brown, Ship Designers, (incidently of the ill-fated *Lusitania*) and become a missionary to the Eskimo on Baffin Island. "Stay with us and a great future lies ahead," urged a superior in the company. "Let a burly Highlander go to the Arctic."

Indeed, a lifetime of adventure in the service of our Lord begins. Bishop Fleming writes with feeling, never over sentimental, never as a civilized outsider looking in, but as one who has much to learn and to share.

The reader will find fascinating the descriptions of life among the Eskimo, of the hardships endured by them for survival, and of many of their pagan practices.

The role of the Hudson's Bay Company and its expansion of posts; the coming of the airplane; how all these affected the life of natives, Christian and pagan; and the work of the Church — all make fascinating reading.

It is regrettable that the map inside the covers fails to indicate certain places, such as Foxe Channel, where Bishop

Fleming was first white man to visit and return alive.

The reader might find that the book starts a bit slowly. If he stays with it I would heartily recommend, he will find it most rewarding.

A wonderful selection for a Christmas gift to adult and teenager alike!

VIOLET M. POR

## An Essential Whole

**BODY AND SOUL.** By D. R. G. OWEN. Westminster Press. Pp. 239. \$3.75.

T

HIS "essay in Christian anthropology" attempts to show that man is an essential whole. By stressing the wholeness of man one can escape the errors of both "religious" and "scientific" anthropologies with regard to the relation of the soul to the body. The "religious" view of man leaves one with a body-soul dualism; the "scientific" view of man leaves one with a reductionistic materialism.

The author is enthusiastic in his position. He is anxious to make a sharp distinction between his view and the unsatisfactory extremes just mentioned. The resulting evaluation of source material often leaves one with an impression of divergence from the author's position which is much greater than can properly be based on the total material evaluation. This is especially true of the evaluation of the "Greek" view of man. The dualistic view of body and soul is traced to the Greeks and is often called "Orphic." After showing that some Greek ideas are dualistic Dr. Owen thereafter uses "Greek" as a synonym for "dualistic." The views of Aristotle are generally appropriated to the extremes of Plato; the differences between the two men are briefly suggested, nowhere developed, and finally ignored. Aquinas is then reduced to Aristotle who was reduced to the most difficult passages of Plato.

The position of the author is that the soul "is these material constituents of human nature]; organized in a definite way" (p. 153). The soul is analogous to a team which "is the players, organized in a certain way." (*Ibid.*) Ambiguity is lacking, however, in the elaboration of the relation of the two *distinguishable* aspects of man, the material constituents of his nature which are structured in the structure itself.

It is further maintained that God's "relationship to nature . . . is analogous to man's relationship . . . to the material basis of his existence" (p. 158). man's soul is nothing without his body; we may conclude that God is nothing without the world. This conclusion and its ramifications are not discussed. Without the body the soul is nothing. What happens to the soul between the time of death and the resurrection of the body is no problem, for the author says

is no time "between" these two events. Both death and the "last day" taken to be "ends" of time; thus they cannot be located in time. This is said to be "presumably" true, but no discussion of the issue is given. The nature of life is nowhere examined. One wonders if life everlasting, as the author accepts in a perfected *universe*, is possible without some form of temporality.

It is also suggested that the true significance of the Creation-Fall story can only be appreciated if there is no temporal sequence between the two events. Man first emerges as fallen. But how can be absolved of the responsibility for man's fallen state on this view is not discussed. Certainly the temporal interpretation of the Fall after Creation does not involve the view that man first attained" perfection and then fell, as Dr. tens indicates on page 201.

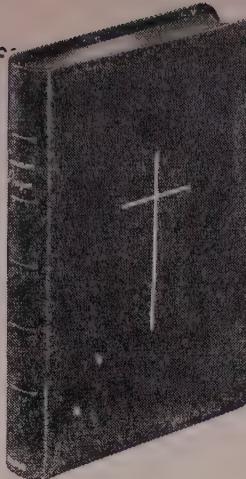
There is no doubt that some form of view of man which stresses his wholeness is the true view of man. To show the compatibility of this Biblical view in the contemporary scientific analysis of man is a vital task. Dr. Owen gives excellent summary accounts of the Marxist and Freudian views of man; of arguments against cultural relativism; and of elements in substantiation of man's wholeness. Beyond this the author has described one position by denying that it is either one of two different positions, but at least for this reviewer — he has not sufficiently explicated and explained his position.

ARTHUR A. VOGEL

## Drastic reformation

**MASTER ALCUIN, LITURGIST.** By Gerald Ellard, S.J. Loyola University, "Jesuit studies." Pp. xiv, 266. \$4.

It is nowadays recognized that during the late eighth century Charlemagne undertook a drastic reformation of the liturgy in his vast empire. It was Alcuin of York who actually edited the new liturgical prayer book for him. In many ways Alcuin's work is still with us. To those who owe such familiar prayers as "Nigra est uita, domine, ad te" and "Trinity Sunday collect" to Alcuin, Professor Ellard has conveniently brought together the available information on Alcuin's liturgical work, and specialists will be grateful for his bibliographical data. He has also clarified a number of details, particularly in regard to Alcuin's votive masses. In addition, he sought to invest his topic with human interest and pious associations. He writes in an easy popular style, but Churchmen will sometimes feel that his approach lacks dignity — certain "cute" terms and ill-advised adjectives are ab-



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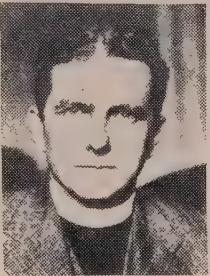
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surd. The successors of Otto, for instance, are called "Ottoman princes" (p. 224).

At a few points the text is misleading. When it is stated that the Sacramentary of Hadrian contained "no rites for baptism, weddings . . . funerals" (p. 95), this is outright error. At several points serious critical problems are glossed over, but perhaps in some future work Professor Ellard will carry this interesting investigation further.

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## Cluster of Characters

NEW ENGLAND SAINTS. By Austin Warren. University of Michigan. Pp. vii, 192. \$3.75.

Life is not a problem to be solved but an enigma to be faced. "For now we see through a glass, darkly." And this was admirably realized by the cluster of New England characters whom Mr. Warren engagingly celebrates in these anecdotal sketches. Readers might well start in the middle, with the splendid evocation of Methodist Father Taylor, the original of Father Mapple in *Moby Dick*.

Some of the characters are clergy, especially in Puritan days; since then they have tended to be authors, thinkers, and even professors. They all possess that oddity — from unconventionality to hilarity — which marks saints in general; just as the Saints proper are above all characterized by Joy. All Anglicans might deepen their awareness of sanctity by comparing the effect on them of these characters — and the impression (if any) of the saints who stare in our stained glass windows.

One of the chief charms of the volume is that Mr. Warren, in thought and in form, is himself a thoroughly delightful New England saint.

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## Symbols Of Immortality

JEWISH SYMBOLS IN THE GRECO-RO-MAN PERIOD. Vol. V and VI: "Fish, Bread, and Wine." By Erwin R. Goodenough. Bollinger Series XXXVII. Pantheon Press. Vol. V, pp. xxii, 205; Vol. VI, pp. xii, 261. Each has many unnumbered pages of illustrations. \$15 for set, boxed.

This pair of richly illustrated and elegantly printed volumes stands as a separate and somewhat independent portion of a larger series. These two volumes will probably have a particular interest for Anglican scholars because of their bearing on the Eucharist.

Professor Goodenough of Yale has long been a notable figure in the world of

American scholarship. As a student of ancient religions, he is a recognized authority. As a classics scholar, he has amazed and offended his more conservative colleagues. As an exponent of PI he has earned the gratitude and affection of those students who, like the present reviewer, have had the privilege of sitting at his feet. As a popular advocate of liberal religion, he has aroused the indignation of those who, also like the present reviewer, prefer orthodox Christianity.

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archeology, art, philosophy and psychology. In this work he contends that bread, wine, and fish were used as symbols of sacraments of immortality in many ancient religions, and were so understood within Hellenistic Judaism, but the development of the Christian Eucharist later Orthodox Judaism to suppress this tradition.

Students of the New Testament, of liturgy, of iconography, and of several other fields will find many things that are fascinating — and some things that are shocking — in this unusual work.

H. BOONE PORTER,

## Intuition for Research

FREUD AND RELIGIOUS BELIEF. By H. Philip. Pitman. Pp. xi, 140. \$3.95.

A careful analysis, by a writer trained in both theology and psychology, of Freud's principal writings on the subject of religion. The author maintains that Freud was not qualified to speak with authority in this sphere. It should be read by all who believe that religion is an illusion just because Freud said so and by the clergy who have to contend with such persons.

Freud traced a resemblance between the obsessive acts of neurotics and religious practices. Dr. Philip acknowledges many of the similarities but shows the differences. In refuting Freud's theory in *Totem and Taboo* and *Moses and Monotheism* he quotes liberally from recognized anthropologists, ethnologists, and historians, some of them psychoanalytically oriented. In *The Future of an Illusion* Freud himself exhibited, according to the author, the operation of the Freudian mechanisms of projection and wish-fulfillment and the influence of his own environment.

The author is not just another ang-

The Living Chu

ologist, anxious to demolish Freud because he said unkind things about religion. On the contrary, he pays tribute to Freud's enduring contributions to psychology, admires his courage and honesty, and writes feelingly of the physical suffering and persecution he endured. But he maintains with conviction that Freud, developing his views on religion, substituted intuition for research and set himself up as an authority on "psychological" psychiatry, theology, Old Testamenticism, Egyptology, pre-history, anthropology, and philosophy." In short, his views in these areas were evolved from psychoanalytic theory and made to conform to it.

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## our Eminent Figures

**EARLY LATIN THEOLOGY.** Library of Christian Classics, Vol. V. Edited by L. Greenslade. Westminster Press. \$1.415. \$5.

By the editor's own admission the title of this book is somewhat misleading. Instead of being a systematic guide to the thought of the early Latin Fathers, it presents us with selections from the writings of four eminent figures: Tertullian, Cyprian, St. Ambrose, and St. Jerome. The writings have been so chosen as to illustrate early Latin thought on the life, care, and constitution of the Church. In addition to a very fair sampling of writings bearing upon this general theme, Professor Greenslade provides a valuable commentary with each selection by means of scholarly introductions and copious notes. This is perhaps the most attractive feature of the work, for, no less than to the student of Holy scriptures, a reliable and up to date commentary is an indispensable aid to those who would study the Fathers with profit and interest.

Professor Greenslade traces the early development of the Western theory of the church in writings of Tertullian and St. Ambrose, and illustrates the prevailing attitudes of Western Christians toward church society and the state as expressed by Tertullian, St. Jerome, and St. Ambrose. Selected writings from the latter are also used to demonstrate the attitudes of Christian life and conduct adopted by the clergy and laity during the late fourth and early fifth centuries. Most of the material presented has been translated afresh by the editor and has been rendered in modern English phraseology without doing violence to the original meaning. Professor Greenslade bases his translations upon the best available editions, and, by virtue of his own studies as a student of early texts, is able to offer a number of attractive suggested emendations. Among the most interesting comments made by the editor are



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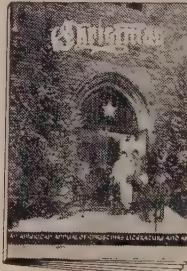
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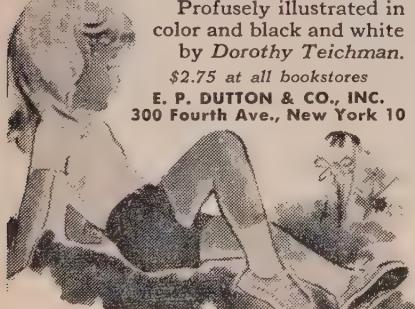
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those regarding the early doctrines of the Church and ministry in connection with Tertullian's *The Prescriptions Against the Heretics* and St. Cyprian's *The Unity of the Catholic Church*.

While in his present work space does not permit him to do more than raise certain questions regarding the traditional Western view of the essential ministry, these questions are dealt with at considerable length in an important, if provocative, study published by Dr. Greenslade in 1953 — *Schism in the Early Church*.

The present work is accompanied by indices of scriptural and patristic references and by an excellent topical bibliography. The book continues in the scholarly tradition for which the previous volumes in The Library of Christian Classics are noted, and will be of interest to all who wish to gain a deeper knowledge of the life and thought of the early Church.

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### A Valuable In-Gathering

THE INDIAN CHRISTIANS OF ST. THOMAS. By L. W. Brown, Bishop of Uganda. New York: Cambridge University Press. Pp. 380. \$7.50.

Scholars interested in the history and development of Christian cultures and traditions in the Far East will welcome this account of the Syrian Church in Malabar. Every ecumenically minded Churchman should find the book informative as to the origins and present conditions of the several ancient Christian successions which survive in India today.

The so-called "East Syrian" or Nestorian Patriarch of the East, who resided in Persia, held jurisdiction over the Christians of India from the seventh to the 16th centuries. The modern rival lines of Indian (Malabarese) Christianity stem from this ancient Nestorian jurisdiction.

In the 16th century, the Portuguese infiltration of Jesuit and Franciscan missionaries from Goa caused a split between this group and a newly founded Uniat Church. Their influence caused the original Christian communion not under Roman jurisdiction to adopt many Western usages.

Fifty years later the Malabarese Church shifted its allegiance from the Nestorian Patriarch of the East to the Monophysite Patriarch of Antioch (the Patriarch of Antioch was in schism from the Greek Church since the sixth century, and since then had been called the "West Syrian," "Jacobite," or "Monophysite" Patriarch of Antioch), adopting the West Syrian Rite. In 1751 the Malabarese Church became virtually independent of the Jacobite Patriarch of Antioch.

In the later 19th century, the "Mar Thonite Church" was created when a

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ll group, interested in reforms along Western Protestant or Evangelical lines, separated from the main Malabarese Syrian Jacobite Church and secured orders their bishop from the Syrian Jacobite Patriarch of Babylon.

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## Truth Between Extremes

**THE CHURCH IN SOVIET RUSSIA.** By Matthew Spinka. Oxford University Press. Pp. xi, 179. \$3.25.

is study of the top level relations between the Church and the Marxist state in Russia ends with a fair and balanced analysis of the contemporary situation: the state is determined to use the church to liquidate religion and extend its influence in the Orthodox world; the hierarchy is collaborating with the state either because this is regarded as a price of survival and eventual victory for the Church, or because certain influential hierarchs are careerists and, while able to exercise great, although limited, power." Dr. Spinka believes the truth to lie between these extremes, and in his hope in the intrinsic dynamism of Russian Christianity.

It is regrettable that the outline leading to this conclusion is not all objective history, and that there are a number of gross or erroneous statements. Patriarch Justinian of Romania, a collaborator as head of VALCEA (the National Peasant Party); his Romanian opponents did not claim that he was a Communist (p. 134). A story which "admittedly does not ring true," linking Sergei's elevation of a Bishop Varvara (!), a Stalin nominee, is included "for what it may be worth." The reference refers to Bishop Varnava of Varna. This notorious case is fully treated in the English literature, and in (Russian) memoirs of a participant, no serious historian has involved himself. Nor is it true, (p. 86,) that the Patriarchate "employed canonical consequences for political offenses." Clerics defected to the Germans during the war and broke with the Patriarchate because of a breach of the canons.

The Arab Patriarchate of Antioch has not been "ostracized" (p. 123) by the Greek Patriarchates for over 40 years.

These, and other, minor misstatements are less objectionable than the dependence on the polemical works of the Karlovtsi Synod, which has colored the treatment of Sergei and Alexei, and their administrations. The emigré Synod of Karlovtsi was urged by Tikhon "to have the manliness to return to the fatherland," and by Sergei, "to place themselves under the jurisdiction of the Orthodox Churches where they reside." These hierarchs have taken neither step, but have continued an independent course, blessed the Nazi conquest of Russia, and sponsored the publication of anti-Patriarchal propaganda. Whatever his sympathies for these refugees, an objective observer of the Russian ecclesiastical struggle cannot depend on their unsupported testimony, even "for what it may be worth."

WILLIAM SUTFIN SCHNEIRLA

## What Is Mythology?

**CHRISTOLOGY AND MYTH IN THE NEW TESTAMENT.** By Geraint Vaughan Jones. Harpers. Pp. 295. \$4.50.

**T**his is in many ways a very good book, although one could wish that it were written in a more lucid style and that the author had taken a little more trouble to define some of his terms more carefully. Of course, any writer is entitled to make his words mean anything he wants them to mean, provided he gives us due notice in the first place.

One of the most constantly recurring terms throughout this book is the word "mythology." Yet somehow, after reading it, I still find it difficult to decide precisely what he means by the word. At times he seems to mean anything which imports any kind of idea of the supernatural. Thus, for example, he calls the idea of the pre-existence of Christ myth-



ological, but this surely is a concept rather than a myth. If our author wants to talk about mythological concepts by all means let him do so, but I think he should at least give us due notice beforehand that he proposes to stretch the customary meaning of the term "mythological" to this unusual extent.

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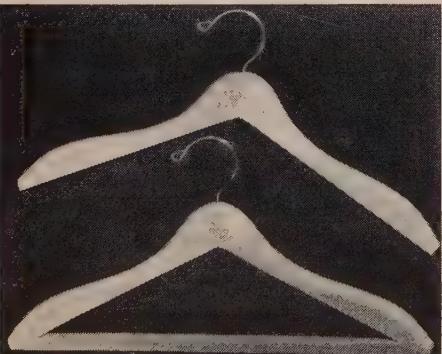
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the controversy which has arisen out of the work and writings of the German theologian Rudolf Bultmann. Briefly Bultmann wishes to *de-mythologize* the gospel in order to make it intelligible to modern man. There is something to be said for the retort that it might be better to try and *re-mythologize* the mind of modern man. Bultmann, however, has nothing in common with the liberal theologians of the late 19th and early 20th centuries. He does not commit the error of supposing that the Gospel can be demythologized by the simple expedient of cutting out and suppressing all the myths — a process which is supposed to leave us with a pure and eminently acceptable Jesus of History.

Bultmann sees clearly enough that, if we eliminate and suppress everything in the New Testament which he would call mythological, we shall have nothing left which amounts to anything at all. His proposal is not to eliminate what he calls the mythology of the New Testament but to re-interpret it in terms of contemporary existentialist philosophy as he finds it in the earlier writings of the German

we are to answer this last question in affirmative, what becomes of the Biblical doctrine of God as the living God who reveals himself in history? Mr. Jones' method of enquiry and technique of demonstration are no doubt Biblical enough, but one wonders whether the whole drift of his argument does not really amount to a rejection of the basic presupposition of Holy Scripture.

J. V. LANGMEAD CASSER

## What They Wore

EVERYDAY LIFE IN OLD TESTAMENT TIMES. By E. W. Heaton. Illustrated by Marjorie Quennell. Scribners. Pp. 25. \$3.95.

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It is well-indexed, and can be used as a convenient reference book. As such it will provide a great deal of helpful material to anyone seeking to preach or teach the Old Testament. The author is a son of Salisbury Cathedral.

H. BOONE PORTER,



philosopher Martin Heidegger. It may perhaps be questioned whether the philosophy of Martin Heidegger is quite so universally congenial to the modern mind as Bultmann appears to suppose, but at least it should be added that in Bultmann's view mythological and existentialist language have in any case a great deal in common, and here he is probably right.

Mr. Jones agrees with Bultmann in the main. He believes that we must retain what he would call the New Testament myths, but he differs from Bultmann in supposing that it is only in terms of existentialist philosophy that they must be reinterpreted. Thus, for example, he praises Fr. Lionel Thorton's effort, in his well-known *The Incarnate Lord*, to re-interpret the "myth" of the Incarnation in terms of Whitehead's philosophy of organism, and in general he pleads for a much broader philosophical outlook than Bultmann's.

Certain questions remain obstinately in the mind, however. Is the supernatural always mythological? Is there necessarily a great gulf fixed between mythology and history? Are all the great myths of the New Testament mythological merely in the sense of not being historical? And, if

A CHRISTMAS TRPTYCH. By Felix Terhjemans. Translated from the Flemish by Charles Dowsett. Decorations by T. J. Widdaker. David McKay Co. 46. Paper, \$1.

A delightful story, charmingly illustrated with black and white drawings, of three rustics who every Christmas about the countryside dressed up as the Three Kings and sing carols, in return for gifts of food and money from farmers. One year they impulsively dump their entire "haul" in the lap of a poor family which turns out to be the F. Family come to earth again at Christmas time. The effect of this — and of similar supernatural encounters — upon the three who become changed men, is beautifully told in a booklet that would make a handsome and inexpensive gift.

MORE PUBLICITY FOR YOUR CHURCH. By Jim Newton. Fort Hamilton Press, 220 Sherman Ave., Hamilton, Ohio. 20, mimeographed. Paper, \$1 postage.

This booklet contains a number of helpful suggestions on how to secure more effective newspaper publicity for local churches. It covers such matters as how to write a news story, when to get it to

er, the proper use of photographs, for newspaper publicity, important and don'ts, etc.

everyone handling newspaper public or parishes should own a copy of this

F.C.L.

**JERICHO'S DAUGHTERS.** By Paul Wellman. Doubleday. Pp. 380. \$3.75.

This is another "Jericho" story about strong and the weak and the not so, but it's a good novel.

M.V.L.

**THE CULTIVATION OF CHRISTMAS TREES.** By T. S. Eliot. Typography, binding, and decorations by Enrico Arnar, Straus and Cudahy. Nine unnumbered pages. \$1.25.

S. ELIOT is not only a great contemporary poet, but a leading layman of the Church of England. This lovely edition, with striking drawings by Enrico Arnar, of a short poem by Eliot, *The Cultivation of Christmas Trees*, will make a most inexpensive gift.

F.C.L.

## Magazines

**BULLETIN OECUMENIQUE ANGLICAN.** September 1956. London: SPCK. Pp. 2/- (about 50 cents\*). Yearly subscriptions 6/- (about \$1.50\*).

*Bulletin Oecuménique Anglican* (Ecumenical Anglican Bulletin) is a small magazine in French designed to make contemporary Anglicanism better known to European Catholics and Protestants.

The September number contains an editorial explaining why the word *oecuménique* has been added to the title (the name used to be *Bulletin Anglican*), an interesting article "L'Eucharistie dans l'église Anglicane," selected commentaries on recent events, and some other news.

It is a good way to keep up one's interest in ecumenism while remaining in touch at the same time with a type of ecumenism hard to find in this country, but greatly appreciated.

FRANCIS C. LIGHTBOURN

## Children's Books

Reviewed by MARION V. LIGHTBOURN

**WEVE YOU MY COLT.** By Alice Geerrey. Longmans. Pp. 160. \$2.75. (Ages 8-10.)

A story of the Kashgais of modern Persia. In the simple story of two boys and their colt they rescue from the vultures



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is given not only a vivid picture of family life among a nomadic people with their sheep, goats, camels, and horses, but also the story of Jafir who wants a horse so badly that he persuades himself and his brother that the colt's mother gave him the colt. He and his brother hide the colt and keep silent when the great chief's officer makes inquiries. Then the howls of the hungry jackals at night make them realize that the colt must be brought to the safety of the tents.

"You ask me what to do now?" questioned their father.

"Yes. . . ."

"But I say you must find your own way out. . . . You have talked and schemed yourself into this mess. What are you going to do next?"

Jafir did find his own way out.

**SEVEN DAYS FROM SUNDAY.** By **Tom Galt.** Thomas Y. Crowell Co. Pp. 215. \$3. (Age 10 and up.)

A lively account of the origins of our weeks and our days, with the whys and wherefores, and with stories from different cultures and peoples. This is clearly and vividly written.

**KING SOLOMON'S HORSES.** By **Nora Benjamin Kubie.** Harpers. Pp. 211. \$2.75. (Age 10 and up.)

Here is another story of a boy's adventures in the days of King Solomon, by the author of *King Solomon's Navy*. This time it is a story of a boy's devoted love for a horse, and of the opportunity Dan gets to accompany King Solomon's charioteer and horse traders on a mission to Egypt, and later to serve the king and help keep peace in the land. Exciting and entertaining.

**THE SANTA CLAUS BOOK.** By **Irene Smith.** Franklin Watts, Inc. Pp. 234. (Age 5-10.)

An anthology of Christmas stories and poems from "The Night Before Christmas" to "Is There a Santa Claus" (editorial from *New York Sun*), and including such authors as Eugene Field, Ruth Sawyer, Thomas Bailey Aldrich, Mary Mapes Dodge. In each story or poem Santa Claus is the hero. The author was in charge of work with children, Brooklyn Public Library.

**CHOCOLATE SODA.** By **Helen Miller Swift.** Longmans. Pp. 216. \$3. (Age 12-14.)

A teenage book about the high school set, chiefly Ellie, who had to help in the family business — an ice-cream and candy store.

**THE FIRST NOEL.** Animal Songs of the Nativity. Collected by **Ada L. F. Snell.**

Bookman Associates. Pp. 43. \$2.50

A collection of poems and carols about birds and animals and the way they celebrated the birth of Jesus. Black and white illustrations by Sybil Clark Fonda add the charm of the book. The curly, prancing lambs are especially delightful, so are the oxen with long eyelashes.

**THE FIRST DAY.** By **Pelagie Doane.** pincott. About 30 pages. \$2.

This is another "Pelagie Doane" book with gay illustrations and easy text to illustrate Gary's new adventure — first day at Sunday school with his mother and his brother, and their friends.

**CHRISTMAS FOR TAD.** By **Helen ping Miller.** Longmans. Pp. 92. \$2.

A story of Christmas in the West House in 1863 with the Lincolns and men of Company K, and especially the lively small boy. Could be a child's book or a gift book for adults.

**DEBORAH — THE WOMAN WHO SAILED ISRAEL.** By **Juanita Jones and James McKendry.** Association Press. Pp. \$2.

**AMOS — PROPHET OF JUSTICE.** By **Sarah Jenkins.** Association Press. 127. \$2.

**ELIJAH — PROPHET OF THE ONE GOD.** By **Elma Ehrlich Levinger.** Association Press. Pp. 123. \$2.

**LUKE — MISSIONARY DOCTOR.** By **Slater Brown.** Association Press. 121. \$2.

**JOHN MARK — FIRST GOSPEL WRITER.** By **Albert N. Williams.** Association Press. Pp. 127. \$2.

All of these are from "Heroes of the Series" — stories to make the "heroes of God" more real. They are of somewhat uneven quality, but on the whole show imagination in making "heroes" and the world in which they lived come alive. *Elijah* is especially vivid.

The reviewer would place these in the Junior High age group, and they may also be read with enjoyment and profit by many adults.

**SECRET FRIEND.** By **Nehta Lohnes** zier. Longmans. Pp. 148. \$2.75. (8-11.)

The story of Rhoda — the middle of the family, who needed a friend whom she could share everything. The older sisters shut her out and her brothers had each other. On her birthday Danny gives her an autograph album with "Friend Rhoda" written in it. The family move to town and there Rhoda meets new people and problems. Danny comes again and gives Rhoda

days of companionship. A story of about years ago, natural and real.

**THE STORY OF NOAH'S ARK.** Retold by Dorothy L. Sayers. Seabury. Folder, 90.

Reviewed by H. BOONE PORTER, JR.

This folder contains the story of the Ark in modern language and a large picture of Noah's family and the animals going the ark. The text is well written and handsomely printed. The picture, in color, is a charming and ingenious position, illustrating about a hundred of birds, animals, and reptiles. A thoughtful present, excellent to entertain a child sick in bed, or on a rainy day. You have not given your godchild this recently, try this.

## Books Received

**MARY MAGDALENE AT THE SEPULCHRE.** A treat for Private Use. By the author of *Way*. Morehouse-Gorham. Pp. 47. Paper. 65

**BRIDGE.** A Yearbook of Judaeo-Christian Studies. Volume II. Edited by John M. Oesterreicher. Pantheon Books. Pp. 357. \$8.95.

**LITTLE STAR AND OTHER STORIES.** By Elizabeth Ward. Illustrated by Daphne Morehouse-Gorham. Pp. 78. Cardboard, \$1.

**CHRISTIAN PLAYS.** A collection of religious plays in acting versions and of choral readings suitable for a worship service. Edited by Theodore MacLean Switz and

Robert A. Johnston. Seabury Press. Pp. xii, 306. \$7.50.

**THE FRANCISCAN KALENDAR 1957.** By Teresa Hooley. Morehouse-Gorham. Pp. 29. Paper, 25 cents. [Days of month, including black-letter holy days, on right-hand page, "Franciscan" verses on left. An attractive gift.]

**THE COMING OF THE KING.** The Story of the Nativity. By Norman Vincent Peale. Illustrated by William Moyers. Prentice-Hall. About 30 pages. \$2.

**THE GROWING EDGE.** By Howard Thurman. Harpers. Pp. x, 181. \$3. [Sermons by the Dean of the Chapel, Boston University.]

**THE MASTER GUIDE FOR SPEAKERS.** A com-

pilation of practical material to aid speakers in responding to introductions, using repartee, telling stories, styling their speech openings, and in using effective conclusions. By Lawrence M. Brings, M.A. T. S. Denison & Co. Pp. 409. \$4.95.

**CHRISTMAS.** Volume Twenty-Six. An American Annual of Christmas Literature and Art. Edited by Randolph E. Haugan. Augsburg Publishing House. Pp. 66. Paper, \$1.25; cloth, \$3. [Pictures — in color — stories, poems, carols, etc. An attractive gift.]

**A THEOLOGY FOR CHRISTIAN STEWARDSHIP.** By T. A. Kantonen. Muhlenberg Press. Pp. ix, 126. \$2.

**TO ENJOY GOD.** A Woman's Adventure in Faith. By Ruth Muirhead Berry. Muhlenberg Press. Pp. 228. \$3.50.

**BEING AND BELIEVING.** By Bryan Green. Scribners. Pp. 121. \$2.50. [Simple expositions of the Creed, Lord's Prayer, Sermon on the Mount, Ten Commandments.]

**THE PRAYERS OF SUSANNA WESLEY.** Edited and Arranged by W. L. Doughty. Philosophical Library. Pp. 63. \$2.50. [Forty prayers adapted from the meditations of the mother of John and Charles Wesley, herself a member of the Church of England. Attractive format.]

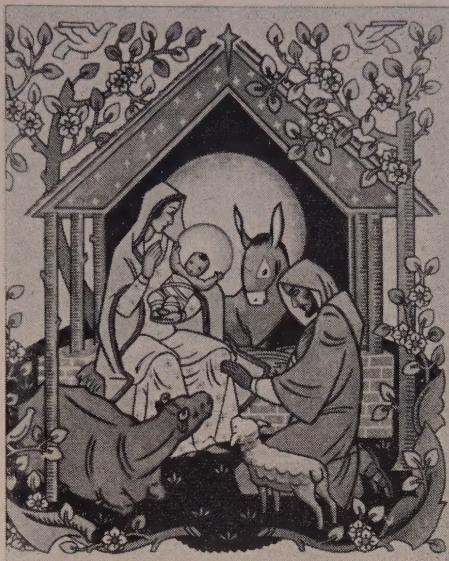
**CONSTRAINT AND VARIETY IN AMERICAN EDUCATION.** By David Riesman. University of Nebraska Press. Pp. 160. \$2.75.

**GREAT ISSUES IN EDUCATION.** A selection of readings from many sources. In three volumes. Great Books Foundation, 37 South Wabash Ave., Chicago 3, Ill. Pp. xiv, 176; 187; 222. Paper, \$6.45 (boxed).

**TRUE REPENTANCE.** By James Wareham, Canon Emeritus of Peterborough. Morehouse-Gorham. Pp. viii, 70. Paper, \$1.15.

**THE DEAD SEA SCROLLS AND THE BIBLE.** By Roland E. Murphy, O. Carm. Newman Press. Pp. xi, 119. Paper, \$1.50.

**SEABURY VEST POCKET DIARY.** Seabury Press. \$1.



From *Christmas*, Vol. 26 (see column 3).

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### Appointments Accepted

The Rev. George M. Acker, formerly in charge of St. Mark's Church, Mount Pleasant, Texas, is now in charge of the Church of St. Charles the Martyr, Daingerfield, Texas. He continues to be in charge of the Church of St. William Laud, Pittsburg, Texas. Address: Route 6, Box 146, Pittsburg, Texas.

The Rev. Henry M. Biggin, formerly a student at the Philadelphia Divinity School, has since June been curate of Grace Church, 4 Madison Ave., Madison, N. J.

The Rev. Elisha S. Clarke, formerly vicar of St. James' Church, Tampa, Fla., is now rector of the Church of the Incarnation, Miami, and vicar of St. Ann's Church, Hallandale.

The Rev. James H. Cupit, Jr., formerly rector of St. Andrew's Church, Lambertville, N. J., will on December 1st become rector of Grace Church, 707 First St., Sterling, Ill.

The Rev. James H. Davis, formerly assistant at Trinity Church, Reno, Nev., is now rector of St. Mary's Church, Emmett, Idaho. Address: 207 Wardwell Ave.

The Rev. Kenneth Donald, formerly in charge of St. Matthew's Church, Fort Motte, S. C., and the Church of the Epiphany, Eutawville, is now rector of St. James' Church, Black Mountain, N. C.

The Rev. A. Theodore Eastman, formerly vicar of Trinity Church, Gonzales, Calif., will on December 1st become executive secretary of the Overseas Mission Society, Mount St. Alban, Washington, D. C.

The Rev. C. J. Harriman, who formerly served St. Christopher's Church, Midwest City, Okla., is now serving Trinity Church, Guthrie, Okla. Address: Box 514, Guthrie.

The Rev. Laverne Morgan, formerly vicar of St. John the Baptist Church, Ephrata, Wash., is now assistant rector at St. John's Church, Midland, Mich. Home address: 3902 N. Jefferson.

The Rev. Ernest K. Nicholson, formerly on the staff of Trinity Church, Trinity Parish, New York, will on December 16th become rector of St. Stephen's Parish, 122 W. Sixty-Ninth St., New York.

The Rev. Ernest A. D. Phillips, formerly assistant of Christ Church, Fitchburg, Mass., is now vicar of St. Alban's Mission, Los Banos, Calif. Address: Box 936.

The Rev. E. Carl Sandiford, formerly assistant of St. Peter's Church, Philadelphia, is now rector of All Saints' Church, Darby, Pa. Address: Main and Summit Sts.

The Rev. John L. W. Thomas, formerly vicar of the Church of the Redeemer, Avon Park, Fla., and St. Ann's Wauchula, is now rector of Holy Cross Church, Sanford, Fla.

The Rev. C. Alton Townsend, formerly chaplain of the City Mission Society, Grasslands Hospital, Valhalla, N. Y., is now assistant at St. Peter's Church, Port Chester, N. Y.

The Rev. Robert H. Walters, formerly vicar of St. David's Church, Cambria Heights, L. I., N. Y., will on December 1st become rector of the Church of the Holy Communion, Paterson, N. J. Address: 99 Pearl St., Paterson 1.

The Rev. Clifford S. Westhrop, formerly vicar of the Church of the Incarnation, West Milford, N. J., is now rector of the Church of the Mediator, Edgewater, N. J. Address: 12 Adelaide Pl.

The Rev. Charles E. White, former assistant of Trinity Church, Fort Wayne, Ind., is now rector of St. Mary's Church, Dade City, Fla.

### Resignations

The Rev. Dr. Charles B. Ackley, who has been rector of St. Mary's Church, Manhattanville, N. Y., is retiring from the active ministry. Address: 500 W. 112th St., New York City.

The Rev. Francis D. Daley has given up his work as assistant at the Church of the Heavenly Rest. He will continue to serve the Seamen's Church Institute, 25 South St., New York.

The Rev. Melvin M. Heckler, rector of St. Martin's Church, Marcus Hook, Pa., will retire on December 31st.

The Rev. Chauncey Snowden, who has been rector of St. Paul's Church, Overbrook, Pa., will retire from the active ministry on December 31st.

The Rev. Harvie A. Zuckerman, 55-year rector of Wye Parish (St. Luke's, Wye Mills and St. Luke's, Queenstown), has retired on disability pension. He and his wife will live in New York apartment.

### Changes of Address

Bishop Sterling, Coadjutor of Montana, formerly rector of Grace Church, Chadron, Mont., may now be addressed at 724 Harrison, H. Mont.

The Rev. Byrle Appley, of the diocese of York, formerly addressed at Gales Ferry, Conn., may now be addressed at RFD 1, Box 162, Washington, Conn.

### Depositions

Harold Paul Russel, presbyter, was deposited October 28th by Bishop Essex of Quincy, in accordance with the provisions of Canon Section 1, with the advice and consent of standing committee; renunciation of the ministrations taken for causes not affecting moral character.

### Ordinations

#### Deacons

Minnesota — By Bishop Kellogg: Robert L. Crosbie, on October 27th, at St. James' Church, St. Paul, Minn., where he is in charge; previously the Rev. K. H. Gass; preacher, the Rev. Lewis.

South Florida — By Bishop Louttit: Haiber Blocher, to the perpetual diaconate November 4th, at Holy Trinity Church, West Beach, Fla.

### Church Army

Mr. Oliver J. Parkes, a communicant of St. Mark's Church, Candor, N. Y., and former layreader in the Tioga-Tompkins mission field of the diocese of Central New York, has been missioned as an officer in the Church Army of the Episcopal Church.

### Postulants

Sixteen men from the diocese of Los Angeles were recently accepted as postulants or candidates for the priesthood. The group includes Las Spence, Richard H. Hauert, Richard B. H. Willard G. Illefeldt, Henry Fetzer, Bert A. Johnson, Jr., John E. Cline, Morris Vaughn Samuel, the Rev. John F. Duffy (former Roman Catholic priest), the Rev. Joseph Dalage Redinger (Congregationalist minister), Joseph Glenn, W. Weatherford, Carroll C. Barbour, R. Augustine Hartley, James W. England, Jr., Robert Burnham Watts.

### Living Church Correspondent

The Rev. John Robert Jones, of St. Paul's Church, 1317 Emma St., Honolulu, T. H., is correspondent for the district of Honolulu.

The Very Rev. Marcus B. Hitchcock, deacon of St. Michael's Cathedral, Boise, is now correspondent for the district of Idaho.

Geraldine Peake, 63 E. Hancock Ave., D. C., is now correspondent for the diocese of Michigan.

The Rev. E. W. Andrews, correspondent for the diocese of Montana, has had a change of address from Roundup, Mont., to 27 S. Pacific, Idaho.

Miss Jean Speiser, correspondent for the diocese of New York, formerly addressed in Plains, N. Y., may now be addressed: 7412 T. H. Fifth Ave., Apt. 606 E., Jackson Heights, N. Y.

Mr. Leo Soroka will serve as news correspondent for the diocese of Tennessee; address United Press, Press-Scimitar Bldg., Memphis, Tenn. (Mrs. Barney O'Kane, 692 Poplar Memphis 5, will report clerical changes.)

### Other Changes

The Rev. Frank V. H. Carthy, who became rector of All Saints' Church, Indianapolis, and an officer of the diocesan department of Christian social relations, has been elected almoner by the dean and chapter of Church Cathedral, Indianapolis.

# Books on the CSI

Continued from page 8

**CHRISTIANITY IN INDIA.** American Church Publications, 1954.

**HAT ALL MAY BE ONE: A SOUTH INDIA DIARY.** By J. E. Lesslie Newbigin. Association Press, 1952. Pp. 127. 1.50.

**THE HOUSEHOLD OF GOD.** By J. E. Lesslie Newbigin. Friendship Press, 1953. Pp. xiv, 178. \$2.75.

**THE CONSTITUTION OF THE CHURCH OF SOUTH INDIA.** Christian Literature Society for India, 1952. Pp. vi, 102. s. 2-4-0.

Surgical pamphlets of the Church of South India. Oxford University Press, Indian Branch:

**THE LORD'S SUPPER OR THE HOLY EUCHARIST.** Revised Edition, 1954. Pp. ii, 16. 12 annas.

**AN ORDER FOR HOLY BAPTISM.** 1955. P. viii, 12. 8 annas.

**ORDER OF SERVICE FOR THE RECEPTION OF BAPTIZED PERSONS INTO FULL MEMBERSHIP OF THE CHURCH.** 1950. Pp. iv, 12. 8 annas.

**CHURCH OF SOUTH INDIA: THE MOVEMENT TOWARDS UNION 1900-1947.** By Bengt Sundkler. Seabury Press, 1954. Pp. 457. \$6.75.

**TOWARDS A UNITED CHURCH 1913-1947.** By J. J. Willis and others. Edinburgh House Press, 1947. Pp. 206. 10/6 (about \$2.60†).

**THE PILGRIM CHURCH.** By Marcus Ward. Epworth Press, 1953. Pp. 216. 10/6; paper, 8/6 (about \$2.10†).

**THE LAMBETH CONFERENCE 1948.** London: SPCK, 1948. Pp. 120. 5/- (about \$1.25†).

**THE REUNION OF THE CHURCH.** By J. E. Lesslie Newbigin. Harpers, 1948. Pp. 191. \$3.

**THE CHURCH OF SOUTH INDIA: ITS RELATION TO THE ANGLICAN COMMUNION.** By Louis A. Haselmayer. Morehouse-Gorham, 1948. Pp. 44. 75 cents.

## Pamphlets:

**THE CHURCH OF SOUTH INDIA BEING THE UNITED REPORT OF THE TWO JOINT COMMITTEES OF THE CONVENTIONS.** London: Church Information Board, 1955. Pp. 32. 2/- (about 50 cents†).

**THE CONVOCATION OF CANTERBURY AND THE CHURCH OF SOUTH INDIA.** London: SPCK, 1955. Pp. 37. 1/6 (about 35 cents†).

**THE CONVOCATION OF YORK AND THE CHURCH OF SOUTH INDIA.** London: SPCK, 1955. Pp. 30. 1/6 (about 35 cents†).

**CONVOCATION OF CANTERBURY AND THE CHURCH OF SOUTH INDIA.** By G. F. Fisher. London: Church Information Board, 1955. Pp. 3. 3d (about 6 cents†).

**THE CONVOCATION OF CANTERBURY AND THE CHURCH OF SOUTH INDIA.** By G. K. A. Bell. London: Church Information Board, 1955. Pp. 4. 3d (about 6 cents†).

**THE CONVOCATIONS AND SOUTH INDIA.** By E. L. Mascall. Mowbrays, 1955.

## Magazines:

**THE SOUTH INDIA CHURCHMAN.** Bangalore, monthly. \$1 a year to International Missionary Council, 156 Fifth Ave., New York 11.

**FAITH AND UNITY.** London, quarterly. 4/- (about \$1†) a year to C.D.C.P., 6 Hyde Park Gate, London, S.W. 7.

† American bookdealers' rates for British currency vary, the amounts given being based upon approximately 25 cents to the shilling.

## ACU CYCLE OF PRAYER

### November

25. St. Gabriel's, Rutherfordton, N. C.
26. Good Shepherd, East Chicago, Ind.
27. Holy Comforter, Poughkeepsie, N. Y.
28. St. Paul's, Suamico, Wis.
29. St. Peter's, Ripon, Wis.
30. Grace, Cedar Rapids, Ia.; St. Andrew's, Kenosha, Wis.

### December

1. St. Barnabas', Denton, Texas; Trinity, Easton, Pa.; Trinity, New Castle, Pa.

# CLASSIFIED

advertising in *The Living Church* gets results.

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USED AND NEW, at far less than prices. Liturgy, Dogmatics, Communion, Church History, Patrology, Lives of Saints, India. Lists Free. Ian Michell, 29 Lower Street, Ipswich, England.

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LINENS, Surplices, Transfer Patterns, woven by the yard. Martha B. Young, 2229 Drive, Midwest City, Oklahoma.

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**THE LIVING CHURCH**  
407 East Michigan Street Milwaukee 2, Wis.

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**THE LIVING CHURCH**

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### LOS ANGELES, CALIF.

ST. JOHN'S 514 W. Adams Blvd. at Flower  
Rev. Robert Q. Kennaugh, r  
Sun 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC;  
Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

ST. MARY OF THE ANGELS 4510 Finley Ave.  
Rev. James Jordan, r; Rev. Neal Dodd, r-em  
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily Mon, Wed, Thurs, Sat 9; Tues, Fri 6:30;  
C Sat 4:30 & 7:30

### SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING 261 Fell St.  
Rev. Weston H. Gillett, r; Rev. Francis McNaull  
Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily  
7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;  
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS' San Fernando Way  
Rev. E. M. Pennell, Jr., D.D.  
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

### WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass  
daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon;  
C Sat 5-6:30

### COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road  
Rev. Don H. Copeland, r  
Sun 7, 8, 9:15, 11 & daily; C Sat 5-6, & by appt

### CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. M. L. Harn, c  
Sun 7, 8, 9:15, 11, and Daily

### FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs & HD 9; C Fri & Sat 4:30-5:30

### ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.  
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs & HD 10; C Sat 7

### ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.  
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;  
Fri 10:30; Other days 7:30; C Sat 5

### CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue  
Rev. Clifford A. Buck  
HC Sun 8, 9:30 (Cho) 11; weekdays 7:15; Sat 8:45

### EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street  
Sun Eu 7:30; 9, 9:15, 11 Ch S 9; Weekdays Eu 7,  
10; Also Wed 6:15; Also Fri (Requiem) 7:30;  
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,  
7:30-8:30 & by appt

**KEY**—Light face type denotes AM, black face PM; add, address, anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

### BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.  
Sun 7:30, 9:30, 11 & Daily

### BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (Sung) 11 Sol & Ser, EP 7:30; Daily 7,  
EP 6; Sat C 5-6, Sun 8:30

### DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.  
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.  
Masses: Sun 7:30, 10:30; Daily: 6:30

### ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.  
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c  
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11;  
Thurs HC 12; HD HC 10:30

### KANSAS CITY, MO.

ST. MARY'S 13th & Holmes  
Rev. C. T. Cooper, r  
Sun Masses 7:30, 9, 11; Daily as anno

### ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

### BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs 10; C Sat 8-8:30

### COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;  
C by appt

### NEW YORK, N. Y.

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE  
112th St. and Amsterdam Ave., New York City  
Sun: HC 7:30, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4; Wkdays: MP 8:30; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.  
Rev. Terence J. Finlay, L.Th., r  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser, 4 Ev, Special Music; Weekday HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals Fri 12:10; Church open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.

Sun HC 8 & 9:30, MP & Ser 11; Thurs HC & Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.

Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

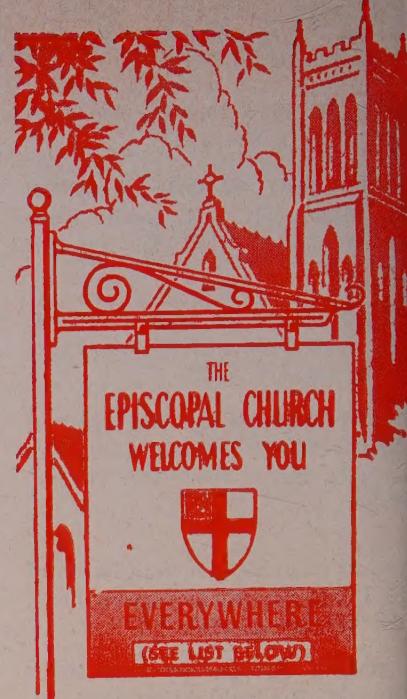
### RESURRECTION 115 East 74th

Rev. A. A. Chambers, r; Rev. M. L. Foster, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11

(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS' 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r

Sun HC 8, 9:30, 11 1 S, MP 11; Daily 8:15 HC,  
Thurs 11; HD 12:10



### NEW YORK, N. Y. (Cont'd)

#### THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

#### TRINITY Broadway & West

Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, 8:12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 12 HC 12; C Fri 4:30 & by appt

#### ST. PAUL'S CHAPEL Broadway & Fulton

Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: (Thurs also at 7:30) 12:05 ex Sat; Prayer & 1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt  
Organ Recital Wednesdays

#### CHAPEL OF THE INTERCESSION Broadway & 155th St.

Rev. Robert R. Spears, Jr., v  
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7, MP 9, EP 5:30; Sat 5, Int 12 noon; C by appt

#### ST. LUKE'S CHAPEL 487 Hudson

Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 8-9, & by appt

#### ST. AUGUSTINE'S CHAPEL 292 Henry

Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, l  
Sun HC 8, 9, 10, 11 (Spanish), 11, EP 7:30; HC 7:30 ex Thurs; Sat HC 9:30, EP 5

#### ST. CHRISTOPHER'S CHAPEL 48 Henry

Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, l  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: ex Thurs at 8, 10, EP 5:30

#### SOUTHERN PINES, N. C.

EMMANUEL CHURCH On  
Sun 8, 9:30, 11, Ev 6; HD & Wed HC 10; Fri Healing Service 9:30; C Sat 6

#### PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th  
Sun HC 8, 9, 11, EP 5:30; Daily ex Mon, Wed, Fri 7; Thurs & Sat 9:30; Fri 12:10; Daily 12, 5:30; C Sat 12-1, 4-5, 7:30-8

#### RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Masses: Mon & Fri 9, Tues & Thurs 10:30; Sat 7:30; Sol Ev & Sta 1st Fri 8; Holy U 2d Thurs 11; C Sat 4-5; Open Daily until 6

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